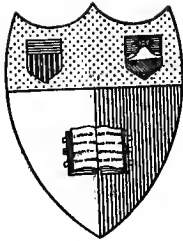


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*for* Cooperating  
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**COMMUNITY PROGRAMS FOR  
COOPERATING CHURCHES**



# Community Programs for Cooperating Churches

A Manual of Principles  
and Methods

Edited by  
ROY B. GUILD

**ASSOCIATION PRESS**  
NEW YORK: 347 MADISON AVENUE  
1920

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## EDITORIAL PREFACE

The churches of a community forming an organization to make cooperation effective constitute the sole authority as to form, personnel and name of organization as well as to program. Local autonomy is a fundamental principle. Each Council of Churches is a law unto itself. It has no organic relation with other councils. All fellowship between these councils whether local, state, or national is voluntary.

This fact must be borne in mind constantly by the reader of this book. The Convention for which these chapters were prepared and by which they were revised and approved had no authority. These recommendations are authoritative only so far as they command your attention and your service because of the common sense and Christian spirit evidenced in them.

This book is not a discussion of Christian cooperation on the part of churches. It is a report on present-day cooperation, a presentation of well-tested plans. Those who prepared the reports were charged not to tell why churches should cooperate, but how they do and can cooperate.

The names of those who assisted in the preparation of the reports and the plan of preparation are given in the appendix on page 240. You should read these lists of names that you may know by whom this work has been done. The Commissions were composed of men and women engaged in all fields of religious service in all parts of the country in all the leading denominations.

The reports were presented to the Church and Com-

munity Convention held in Cleveland June 1-3, 1920. This Convention was held under the joint auspices of the Commission on Councils of Churches of the Federal Council of Churches of Christ in America and the Association of Executive Secretaries of Church Federations, of whom there were fifty at the time of the Convention.

“Community Programs for Cooperating Churches” takes the place of the “Manual of Interchurch Work.” As the title of the book implies these reports deal primarily with the programs to be carried out in cities. The principles set forth and the plans suggested are, however, applicable to small communities and counties and even to commonwealths. The following statement was approved in the discussion of the report on Principles and Methods of Organization. The next great step in cooperative church work will be the mobilizing of the state forces as has been done especially in Massachusetts and California. State autonomy and state financial support alone can secure success.

“The reports presented and discussed at this Convention deal with the Church and the community. They have not attempted adequately to treat the Church and the commonwealth.

“This fact implies no intention of ignoring the importance of state councils or federations of churches, which some in attendance consider the very keystone in the arch of interdenominational cooperation. It is recognized that organization of the churches upon state lines is necessary to enable them to influence the state, as the primary legislative and executive authority under our Federal Constitution; to secure the official endorsement

of the denominations, which, for the most part, are organized upon state lines; and to cover the whole field of comity and cooperation, both territorially and practically."

There are now forty city councils and federations of churches. There will be steady development in the programs that are adopted. A great deal of literature is being prepared in the cities, copies of which can be secured by writing to the *Commission on Councils of Churches, 105 East 22nd Street, New York City.*

As local autonomy is so important an element in a Council of Churches, so local initiative is most important. City after city has formulated plans and perfected an organization because of the vision and the determination of some one clergyman or layman. The advance will continue along this line. The Commission on Councils of Churches, and secretaries and officers of councils or federations, will gladly assist in any way possible to promote cooperation of churches. Special literature can be secured to bring the subject to the attention of those whose interest is desired.

It is not customary to print convention addresses in a volume of this character. The addresses delivered by Dr. Robert E. Speer and the Rev. M. Ashby Jones, D.D., are, however, such strong statements of the truths that must permeate all Christian work that they are rightfully added.

Special thanks are due to the members of the Commissions and especially to the chairmen and secretaries who served with the editor as an Editorial Board. The attempt has not been made to adjust all the duplications

of suggestions or to run each report into a single mold. The program is not completed. This book only records a stage in the progress of true Christian fellowship and service.

ROY B. GUILD.

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## FOREWORD

The Convention which assembled in Cleveland, June 1st, 2nd, and 3rd, to discuss and revise the reports of the nine great Commissions, was so significant that it became a message itself to the Protestant churches of the world. The reports found in this volume speak for themselves. They are a testimony to the faithfulness and prophetic spirit of the members of each Commission. Yet they do not fully convey all that the book should contain. The characteristic qualities of the Convention itself are also of deep importance.

In the first place, the Convention registered the profound belief that the cooperative spirit among the Christian churches is steadily winning its way. There was no lack of recognition of the difficulties and of reactionary tendencies and of severe disappointments in this realm, but in complete knowledge of all of these, those who made up the Convention had their faces set firmly to the future filled with assurance that this principle was winning and would win. It was tremendously suggestive, as the three crowded days passed, that not one doubting voice was heard concerning the final triumph of the plan of united effort which was being expounded.

In the second place the delegates seemed one in an intense belief that the new unit with which the Christian churches have to deal is the "Community" rather than the individual or parish only. Many comments were heard reflecting how this new community life had found expression during the war and that it would insist upon finding similar outlet in years to be and that also

new alien voices are calling for the right to dominate this community life, many of them hostile to the very purpose and hope of the Christian Church. The unusual unity and persistence of the delegates may very largely be attributed to the fact that those attending confidently believed that a practical, workable plan was being submitted which could meet this critical problem in every city and town if given an opportunity.

In the third place, the Convention was moved powerfully under the oft spoken word that this plan of Christian work would make possible an expression of church life vigorous enough to form a real rallying point in every community for those virile militant progressive types that sometimes grow restive under what seem to be at times the more passive forms of individual church life. Together with this, went the kindred thought that these local church councils or federations would make possible the full impact of all the churches upon the vexed issues of sound community morality. It is not too much to say that doubtless this possibility held more delegates unswervingly to the program than any other single item in the entire proceedings.

In the fourth place, the Convention seemed to take to itself peculiar strength under the suggestion that this plan of cooperative community service, in which all the Christian churches could be combined upon obvious common duties, was the answer, in part at least, to many of the widely mooted prophesies of church unity and coordination.

Not so much was said directly upon this as it was implied in the report of each Commission and its discussion.



One delegate, well known for thoughtfulness and vision, perhaps more nearly spoke for all than any other, when he said, "Whatever the future may hold in adjustments and unifications for the churches, this Convention certainly represents the next step to be taken."

There were present high churchmen and low churchmen; those of so-called conservative theology as well as liberal social workers and direct evangelists; educational leaders of the most advanced type and fervent believers in conversion of the immediate dynamic order. Yet there was not one discord but unanimous belief that all could unite for the common welfare of the Kingdom of God around this method of service. This fact of unity made the Convention one of significant power. Altogether the Convention, the reports, and the discussion were a testimony of belief in and fidelity to the Christian Church as the hope of a troubled, confused human life in a world of uncertainty.

FRED B. SMITH.



## CHAPTER I

# PRINCIPLES AND METHODS OF ORGANIZATION

The report of the subcommission on Principles and Methods of Organization submitted to the conference in October, 1917, at Pittsburgh, was published along with other reports in the Manual of Interchurch Work. This report reviewed the basic principles of church federation and showed how these principles were applied to local organization. It also discussed possible names for the organization and outlined the preliminary steps and the basic structure of a local church council or federation. Attention was also given to the relations of interchurch organizations to other religious and philanthropic bodies and practical suggestions were added on the financing of interchurch work. The report closed with a copy of a proposed constitution which has since been simplified, improved, and issued in separate pamphlet form. The report of this subcommission summarized the best thinking up to that time with reference to this increasingly vital problem in American church life.

### I. Need for Reconsideration of the Principles and Methods of Organization of Cooperative Work

1. The report of the subcommission submitted in 1917 has been widely used as the basis of the organization of many church federations, and the country has seen some notable experiments in interchurch work. It has appeared to the leaders of the churches that the

time has come when the experience of these years should be studied and such principles as have proved valuable in practical experience should be formulated and subjected to the tests of discussion. The common successful experiences of many federations should now be made available to all the country and the mistakes and wrong tendencies should be pointed out, so that they may be avoided in the future promotion of interchurch work. Furthermore, the leaders of the churches desire earnestly to keep the practical and scientific point of view in the development of their work, which in itself would lead to the continual checking up of the principles and methods of organization in the light of experience.

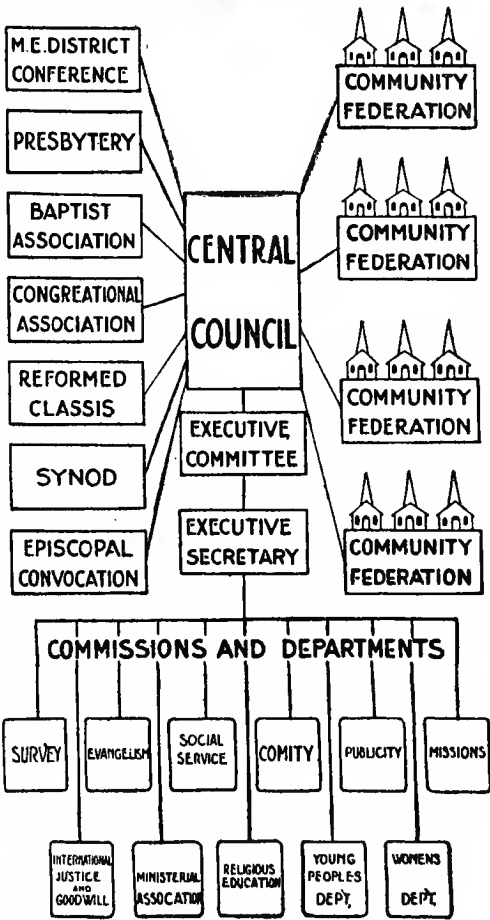
2. Many new forms of interchurch cooperation have developed since the Pittsburgh Conference. Some of these have been within the local, county, state, and national councils or federations of churches, and some have grown up independently and have sought points of contact and cooperation with the churches.

3. One of the real assets of the war in American life was the development of a new community spirit, which led the people of the town and country and the cities to pull together for the accomplishment of the great tasks of selective service, finance, production, conservation, and of awakening and maintaining the nation's morale. This new sense of community responsibility has had pronounced effect upon the American people. It has taught the waste and inefficiency of single-handed effort for the achievement of mighty enterprises. It has produced a feeling of distrust, if not of disgust,

for all organizations and institutions that tend to be divisive in American community life. It has placed a new test of loyalty upon organizations and institutions which demands that the non-essential and more or less selfish interests be laid aside for cooperation for the common good. While this spirit has been greatly shaken since the close of the war by reaction against the tensivity of war days and more especially by relapse from the high unselfish idealism on the basis of which the war was fought to selfish and sometimes sordid seeking for personal, economic, or national self-interest—while these and other causes have checked somewhat this new consciousness of community life, it still remains as a new factor to be dealt with in any work that involves a large proportion of the people in the community.

4. There is also a growing feeling throughout America that the organized work of the Protestant churches must be greatly simplified. The complexity has arisen largely from the conflict of community responsibility, which makes certain demands upon all the organized forces of religion, with the activities of the churches and denominations themselves as they try to adapt and enlarge their own programs to meet what they feel are their responsibilities for the new day. Thus at the very time when the nation has an unparalleled example of cooperation and of disinterested participation in community enterprises on the part of the churches, we find individual churches and denominations with a stronger consciousness of their own inherent worth, with greatly enlarged programs for strengthening their own organi-

# METROPOLITAN ORGANIZATION



zations and agencies. Nothing more is intended here than to point out this situation as a new factor to be dealt with in cooperative work among the churches. There is, without doubt, an increasing number of people both within and without the churches who are seeking relief from the confusion and the waste of multiple organizations and agencies within the churches and denominations and interdenominational bodies.

## II. Fundamental Principles in Cooperative Work

### 1. THE CHURCHES IN SIMULTANEOUS COMMON ACTION

Whenever there are two or more churches in a community, there at once appear certain purposes and certain activities common to all or to a majority of the local churches, which may be more advantageously and more effectively realized if carried on in cooperation or simultaneously. The arrangement for such cooperation requires some kind of interchurch committee or council. These activities may be as simple as the preparation for a union Sunday school picnic or as complex as the conduct of a highly organized every member canvass, house-to-house visitation, or evangelistic campaign. All that this principle involves is a plan by which the churches can carry on simultaneously and in full harmony the activities which the churches are all caring for separately, and which they would carry on each in its own way were it not for the very decided advantage of getting action at one and the same time on the same objective by all the churches in the community. Any such

committee called together, representing all the churches for the purpose of carrying out these common tasks, is a real though simple council of churches. Such an arrangement is the most elemental form of interchurch work. Where there is only a small number of churches involved, such a council will not need the services of a paid executive secretary.

## 2. COOPERATIVE AND UNITED CHURCH ACTION

In developing the spiritual resources of a community, in maintaining the highest moral ideals, and in establishing justice and righteousness on the earth, certain forces need to be released and certain attacks made against centralized and organized evil which require more or less highly specialized machinery in order to express in thought and action the will of the churches. These activities, being general and community wide, are beyond the effective control of any one church or denomination. Corrupt morals and domestic relations courts, unbridled and segregated vice, corruption at the city hall, and cooperation in constructive programs with civic or other social agencies for the common good are all problems with which no one church can deal effectively. Furthermore, simultaneous action by individual denominations will not produce the necessary moral and spiritual momentum and force to meet such needs. This is largely due to the fact that separate denominations, however effectually organized, can find few or no points of contact with such problems. Such contacts must be made by a single highly organized and specialized agency. In order to be effective from the churches' point of view,



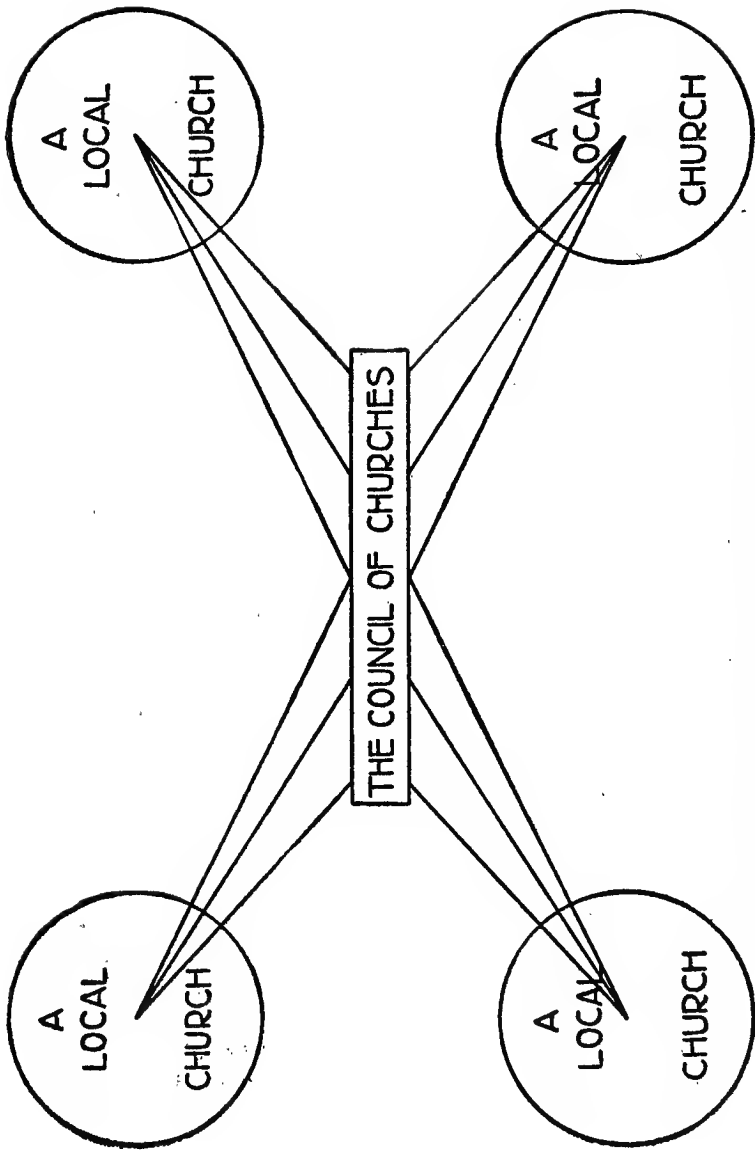
this agency must speak for and in behalf of all of the churches as constituent units.

It is through such interchurch activity that the churches become what would be technically known as a community or social force. There is a difference between the force and influence of the churches acting independently and separately in a community and the churches of a community becoming an effective social force. In other words, the churches here have the same opportunity to develop within the field of moral and spiritual values an agency that parallels the chambers of commerce in the fields of industry, business, and finance, or the allied councils of social and benevolent agencies now being developed so rapidly in many of the larger towns and cities. Such an organization has force:—

- a. When in its organization and management there is direct and accredited representation by all the constituent bodies.
- b. When it expresses in thought and action the will of the entire group.

The only effective democratic principle is the development of common thought and common ideals. There is a fallacy in majority action as well as in mob rule. Centralized agencies representing large, self-conscious, and forceful units can only gain the confidence of the community and really exercise effective social control when they actually speak the common mind and act for the entire group.

As society becomes increasingly complex and as the forces of evil become more highly organized and cen-



THE SIMPLEST FORM OF INTERCHURCH ORGANIZATION

tralized, the churches, as the guarantors of the world's moral and spiritual values, must learn how to express themselves in thought and action in a comparable manner.

### III. The Basis of Representation

Interchurch work is possible and necessary in any community where there are two or more churches. The unit may be the churches of the open country centering about a particular trading center, or it may easily be extended into the township, the county, several towns and cities, the great metropolitan areas, and the state. Quoting from the Pittsburgh Conference Report, "The word 'church' is used in many senses. Ecclesiastically it may mean a local congregation, or the whole of a communion. Politics differ; some making the congregation, some the whole communion, the source of ecclesiastical authority. But all recognize that such authority, either original or derived, and to some degree, is vested in both local and national bodies and in the judicatories between them. Hence there is no practical difficulty. A federation of churches may be formed alike in a community, a state, or the nation, in each case consisting of representatives of the churches in the corresponding sense. Only as the churches themselves as churches consult and cooperate officially through accredited delegates for all accepted common tasks is interchurch work possible in any community." This is the simple and logical deduction from the two principles mentioned above.

1. Even for the smallest and simplest interchurch activities, the council or committee which is to act for

all the churches should be composed of representatives officially elected by the local churches. The same principle applied to the larger and more complex communities only increases the desirability of this democratic representation. Experience has shown that adequate representation of all the interests in a local church cannot be secured through less than three persons, the pastor, a layman, and a laywoman. Such representation would not make too large a body for the discussion and determination of common action for all the town and country communities and small cities, as well as in the more or less self-conscious communities which go to make up the larger cities and metropolitan centers. In other words, the principle may apply for country trading centers where three churches are involved, a town of 1,800 people with five churches, a city of 25,000 people with forty churches, or the Bronx as a part of New York City, Dorchester as a part of Greater Boston, south Chicago of Chicago, Corondolet in St. Louis, or Armourdale in Kansas City, Kansas. It may also be applied to the interchurch council in an industrial center like the Calumet region in northwest Indiana or the zinc and lead mining region centering about Joplin, Missouri, where an economic interest rather than any political or geographical division, determines the grouping.

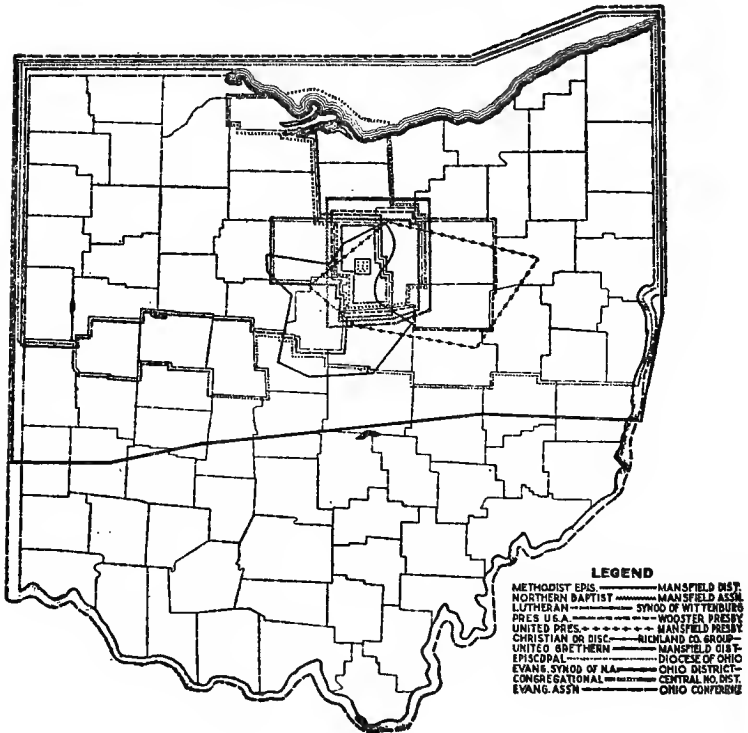
There are distinct limitations in those church federations where the representation of the churches is by the pastors only, or by the pastors and laymen. The women, whose activities form such a large part of church life and whose various interests have been organized into larger denominational and interdenominational groups,

should now be regarded as normal factors in all inter-church organization.

2. While the pastor, a layman, and a laywoman may officially represent the local congregation in an inter-church council, it will be found quite necessary in planning for simultaneous activities of the different departments of the Church's work in a community to bring to the subcommittees of the interchurch council official representatives of other organizations in the local church. Just as each local church has a final, authoritative governing body, which in a sense has control over all the other organizations and activities of the church, so the Council of Churches composed of these three delegates from each local church forms the group which has final and ultimate control over interchurch activities. The local church, however, has in it the young people's society, the Sunday school, Girl Scouts and Boy Scouts, children's and boys' and girls' missionary organizations, women's missionary societies, men's clubs, classes, and brotherhoods, social service committees, and the like. The desirability of bringing these various local church organizations, especially those that are common to all the churches, into cooperative and simultaneous action in the community is above debate. The Sunday school associations, the young people's unions, the federated men's clubs, the interdenominational women's missionary unions, are all democratically controlled organizations of these various interests in the churches. It will at once be seen that the problem here is to correlate and coordinate these various organizations representing phases of interchurch work. In order to do this the

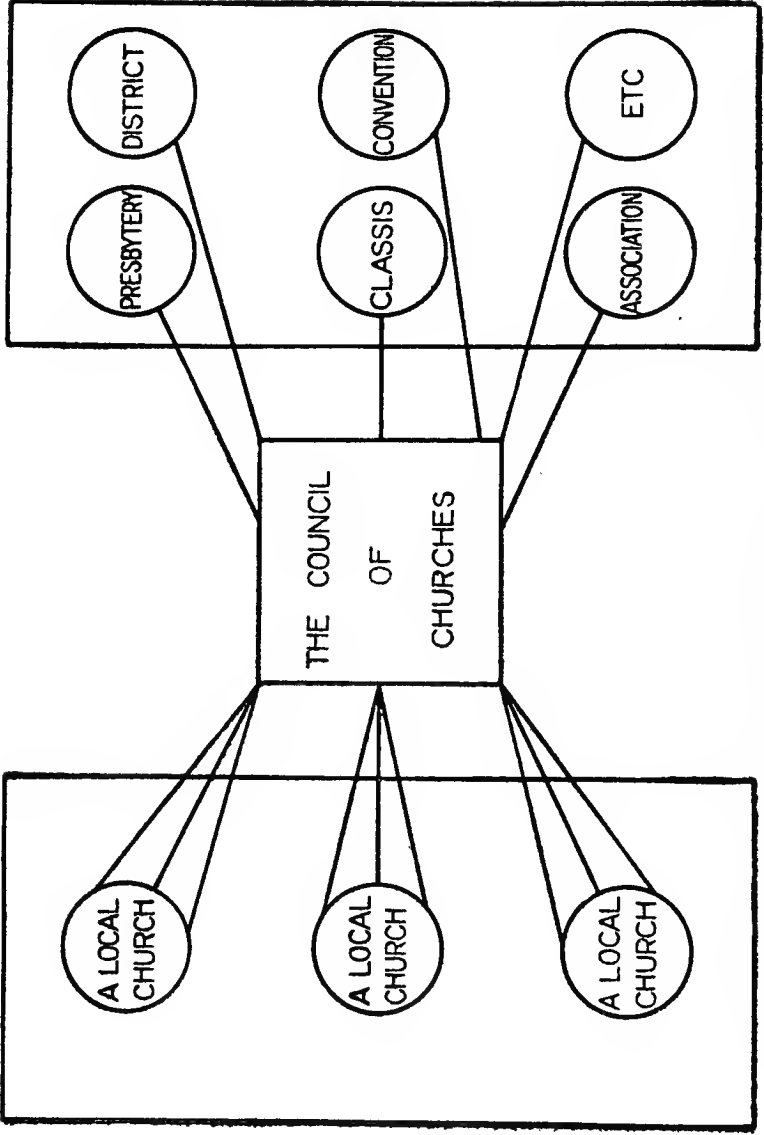
ECCLESIASTICAL UNITS OF CONTROL

As illustrated in the case of a city of 23,000, where eleven different Protestant denominations are represented by one or more churches.



basic interchurch organization made up of the pastor, a layman, and a laywoman may create commissions or departments as they are needed in which these local church interests shall have direct representation. For instance, a young people's department could be created which could be composed of the presidents or other official representatives of the local young people's societies of the various churches, and the same could be done with the Sunday school organizations, the women's societies, and others. In case such departments are formed, then it will become necessary to admit the chairmen of these different departments into the central or executive committee, in order that they may have direct representation in the interchurch council.

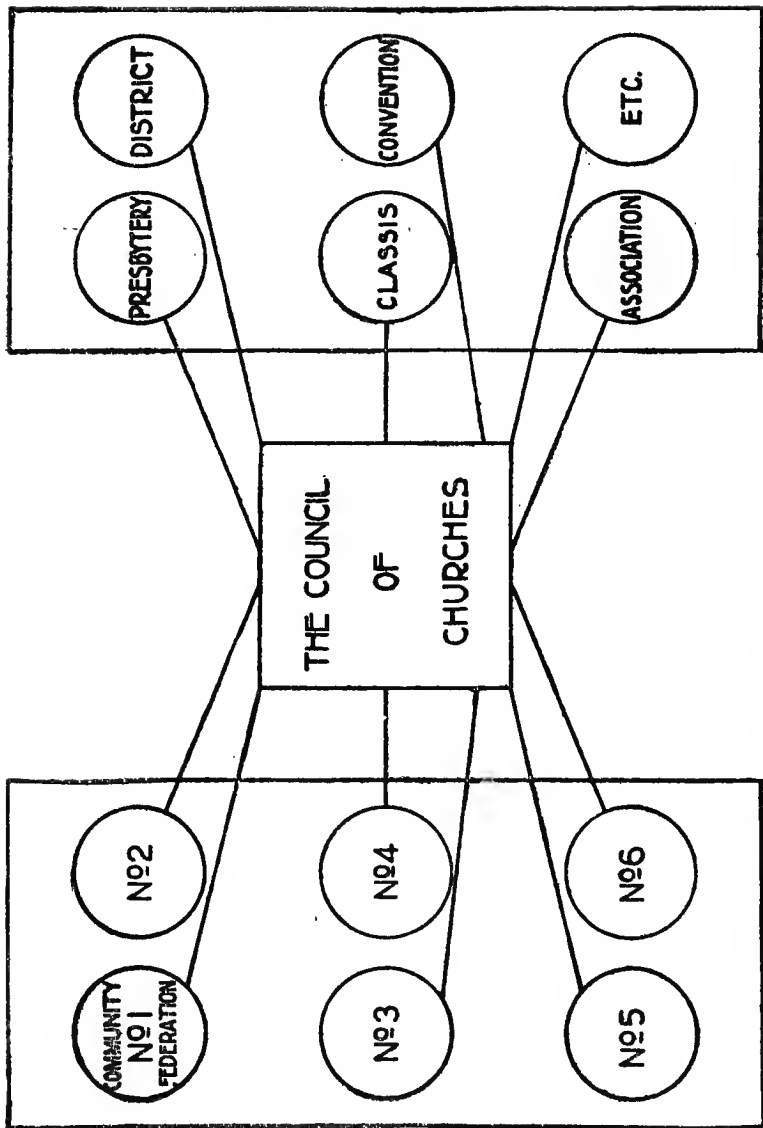
3. Local churches, however, have ecclesiastical associations to which they are primarily and authoritatively related. These denominational groupings such as district, presbytery, convention, synod, and classis, are the organizations to which the churches in the very nature of the case owe their first allegiance. In view of the fact that the denominations are not yet fully coordinated in their national policies, no very great attempt has been made to coordinate these different ecclesiastical units except in a very superficial way. The effect of such lack of coordination is often felt in the community, where the churches of several denominations desire to formulate some plan of common action, when it is discovered that one or more of the local churches have agreed to a plan in their ecclesiastical group which does not harmonize with what the same churches would desire to do in cooperation with other churches in the community.



CONGREGATIONAL AND ECCLESIASTICAL ORGANIZATION COMBINED



The possibility of this conflict may be seen from the accompanying map, which shows the boundaries of the ecclesiastical organizations to which the local churches of a city of 25,000 people are voluntarily or authoritatively related. The real difficulty may be illustrated in the planning of a community-wide evangelistic campaign, which to be effective in the community must have the whole-hearted and united support of all the agencies. Upon investigation it may be found, for example, that a Presbyterian minister has recently been to his presbytery, which is made up of the Presbyterian churches of a widely scattered area having no relation to the normal social and business life of the people, and in the presbytery has agreed to an evangelistic program which may be very different from that desired by the churches in the community. It is at this point that interchurch work has found its greatest obstacles. Experience of successful federations of churches has shown that sometimes the difficulty may be obviated by seeking the approval of these denominational groups for interchurch proposals and in the larger cities and metropolitan centers by constituting the federation itself as the official cooperating agency among the denominational units. Some of our most successful interchurch councils are constituted by the official bodies and official representatives of the various denominational units, as the presbytery, district, etc., in a given community. This is only possible, of course, where there is a sufficient number of churches to make these denominational groupings more or less coterminous with the city, county, or metropolitan area. The advantage of this kind of interchurch organization is that, being constituted by the



ECCLESIASTICAL AND COMMUNITY ORGANIZATION COMBINED

ecclesiastical authority and having direct representation from it, the interchurch council actually speaks officially as the representative of all the denominations.

In such an organization a local church of a given denomination is represented in the interchurch council through the official action of its own ecclesiastical body. This is an indirect representation, and is effective only as long as the local church has sufficient knowledge of and interest in the interchurch activities to be in sympathy and to cooperate when called upon. If denominational cooperation has been secured by majority action, then all the local churches represented in the minority constitute a marginal field of disinterestedness and lack of sympathy for interchurch cooperation.

An examination of the forms of organization and the basis of representation of different church federations throughout the United States shows these two tendencies in a more or less pronounced way. One may be called the congregational basis of representation and the other the ecclesiastical basis. After discussing rather fully the merits and demerits of these two methods of interchurch control, it is safe to presume that future successful interchurch work in the counties, cities, and metropolitan centers will be through a Council of Churches which utilizes both principles and secures direct representation from all the churches, and at the same time official approval of the denominational groups and probably also official representation from them.

4. In the larger cities and metropolitan areas, as between the congregational control which may provide a rather unwieldy body and the ecclesiastical control which

may not be as democratic as it should be, the way out may be through the organization of community interchurch councils in the various more or less well-defined communities that make up the larger city or metropolitan areas as well as the rural counties. For example, through a recent piece of interchurch activity, the dozen churches of a well-defined section of the city of Chicago became conscious of their common interests and the need of closer cooperation and also of united action on certain matters. They formed a community church council consisting of the pastor, a layman, and a laywoman from each of the twelve churches. These thirty-six people were to all intents and purposes a Council of Churches for this particular community. These churches and this community, however, are also related both to the ecclesiastical groups and to all the other churches in this great city. These community councils could be duplicated in from fifteen to twenty different communities and cover all the territory of the city. The community referred to is on the north side and has many problems to deal with in which a similar community on the south side would have no interest. At the same time when action is needed for the city as a whole, it would be necessary for them to join with all the others in city-wide cooperative action. These fifteen or twenty community church councils in this great city may all be organized for their local community work and then be represented by their chairman or other officially elected delegate or delegates in a central interchurch council, something after the manner in which the Central Labor Council is constituted. To this central Council of Churches, organized in this fashion, there may also be added the official representatives of the

ecclesiastical groups in the city, thus giving the desired democratic as well as ecclesiastical representation in the Council of Churches. This plan is represented in the accompanying diagram. In such a Council of Churches the local churches would find their denominational plans harmonized through the different denominational representatives appointed by presbytery, classis, synod, district, etc. They would also be democratically represented through their own delegates from the local community church councils.

#### IV. Territorial Units of Organization

From the above discussion of the bases of organization, it will be seen that the territorial unit of organization may be community, city, county, and state. Since this report deals mostly with the Church in its community relationships, there needs to be only a passing reference to the units of organization above the community.

Experience is showing that the county is the basic unit. Already many phases of religious and social work are organized on county lines. A county unit will make possible the employment of an executive secretary who will facilitate efficient and prompt activities of the churches for community effort.

Metropolitan councils with few exceptions may also be organized on the county basis.

The State Council of Churches may ordinarily be composed of direct representatives from the counties or from the various denominational units or from both. Its function would include those state-wide human interests

and relationships on which the churches should have moral and spiritual concern.

Every encouragement should be given the denominational bodies to readjust their territorial units of organization so as to conform to county and state lines. Where this is not practicable, they should be urged to adjust their machinery so as to forward cooperation with other church and social agencies on county lines.

## V. The Functions of Local Councils of Churches

The following is an effort to set forth an outline of a complete organization on a basis of past experience. A new organization should not undertake it all at once. Machinery should be built only as fast as required by definite tasks.

### 1. SURVEY AS THE BASIS OF PROGRAM

The only reasonable and fundamental basis for determining the functions both of the local churches in their parishes and for the interchurch council is a scientific and thorough-going survey of moral and spiritual needs. This principle, widely acknowledged in commerce and industry as well as in education and social reconstruction, is now approaching general recognition by churches and interchurch councils. It needs no further support here. It is the method and scope of a survey from the Church's point of view that may need further discussion. Certainly, the most far-reaching and most scientific church survey yet inaugurated in any country was conducted by the Interchurch World Movement in its Home Mission and Religious Education Survey De-

partments. These departments made a study of the social, moral, and spiritual conditions in the United States, not only in the home mission centers, but in all communities and among all the churches and religious agencies. It conducted this survey, not from the point of view of a national organization, but rather from that of the community and its needs and the religious forces which work in the community. It was not a picture survey, but was designed primarily for the purpose of providing the basis for an adequate approach of the churches to their immediate and community problems.

The scope, content, and method of this survey have already been described fully in documents largely available to all. Let it suffice to point out here the following:

## 2. SCOPE AND CONTENT OF THE SURVEY

An attempt is made to study in both urban and rural life all the factors necessary for determining the program of the churches, separately and in cooperative groups. For example, in the City Division, there are the following schedules:

- a. For the city as a whole.  
This schedule reveals those needs of the entire city which cannot be met by any one church or group of churches.
- b. For the different districts or communities in the city.

By mapping those sections of the larger cities which have a life more or less in common, and where the churches are face to face with similar problems, we discover those social units whose

needs must be met by a group of churches. This schedule reveals the common social service to be rendered by the churches. Problems of housing, health, recreation, vice, crime, and delinquency, are studied in relation to the churches.

c. For each individual church.

Through this schedule, the growth and present strength of the church are appraised. The efficiency of its organization, its property and equipment, its staff, and its service to the community are investigated. For the first time, an attempt is made to measure the influence of each individual church on the moral and spiritual welfare of the people of the community.

The needs of each church for property, equipment, and staff, over a period of five years, are set down, after all the local and community factors have been taken into account.

d. For a population census.

This schedule has a twofold purpose:

- (1) To secure data for immediate use by the churches in an ingathering of members and special evangelistic efforts.
- (2) To determine the population factors and the tendencies toward any changes in population which would affect the program of the churches.

In the Town and Country Division, a similar scheme is provided for each county, with the following schedules:

a. For the county as a whole.



- b. For each normal community or trading center in the county.
- c. For each individual church.
- d. For a population census.

Schedules with certain necessary variations have been provided for Negro churches and communities, distinctly new American communities, small mining and other industrial communities, the Mex-Americans, the Orientals, and the American Indians. Special studies are also being made of the migrant groups, such as the lumberjacks, the migratory harvest workers, and the laborers in the small fruit and canning industries.

By taking the county as the unit in organizing the town and country survey, it is possible—

- (1) To cover all the territory.
- (2) To locate all the unchurched areas and groups.
- (3) To indicate all the normal community centers.
- (4) To associate for religious purposes the people who have a common social, industrial, and civic life.

By making the survey denominationally it would hardly be possible to achieve these ends, for:

- (1) There are areas of the county where no denomination is at work.
- (2) There are groups of people unreached by any church.
- (3) The denominational approach sees community need from its own angle only.

Where no local Council of Churches had been organ-

ized and where it has been necessary to call together a survey council assisted by the pastor and the laymen and laywomen from each church in the territory to be surveyed, it is now possible to build upon the survey a permanent organization, with tasks definitely assigned growing out of the survey, thus giving at the very start a solid foundation to the new organization. There is no firmer basis for a new organization than the necessity of meeting a definite need. The survey discovers this need.

### 3. FUNCTIONS GROWING OUT OF A SURVEY

Regardless of the size of any community, with the simple organization just mentioned a survey similar to that of the Interchurch World Movement may yield the following definite departments of work for which the local churches may be coordinated in a Council of Churches, according to the principles stated in the first part of this report.

- a. An Inspirational, Evangelistic, or Spiritual Resources Function.

This function includes the following up of the household survey, except that which has to do with the children and youth. Some of the methods possible are personal work among the unchurched, calling in the homes of strangers and among those having no church connection, and such other methods as may be necessary to reach the most men and women in the community with a personal religious message.

There may also be included the work of promoting family worship, prayer groups in homes and churches,

attendance upon public worship, the distribution of literature and religious periodicals, and many other similar methods for elevating the inspirational and evangelistic side of personal religion.

b. A Religious Education Function.

Representatives of the Sunday schools and other educational organizations of local churches would follow up the survey and seek to enlist the children and boys and girls who are not enrolled in any Sunday school or receiving any other religious instruction. They would also be responsible for the promotion of any week-day or community school of religion. They would also have the opportunity for carrying out a complete program of life service and would educate the community in the principles of stewardship.

c. The Service Function.

The results of the industrial, social, educational, and civic surveys of the community would be followed up under this function. It would open to the churches the social service needed in the community. The missionary activities of various groups would be included. It could be organized in as simple or as far-reaching a manner as desired.

The remaining reports to be presented to this Conference will discuss possible cooperative work along these and other lines, suggesting the other departments for which there may be a need.

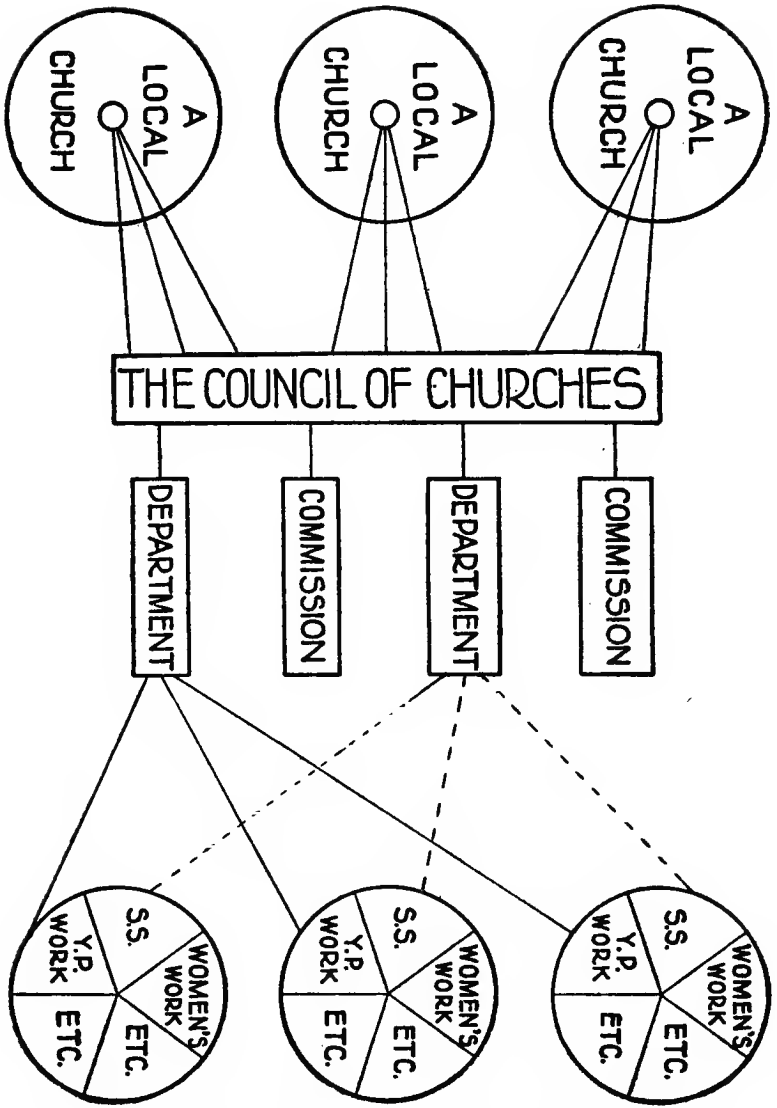
The above have been mentioned only to show how interchurch functions may arise out of the survey and thus be fairly well established from the very start. This

is a most necessary principle to be adhered to in attempting to start interchurch work in any community. These same simple activities could be applied to the community church councils of any large city or metropolitan area, in which case they would be related to similar departments in the central church council.

In the larger cities and metropolitan areas, it is increasingly the conviction of interchurch leaders that the safest principle to follow in building up a strong interchurch organization is to establish and gradually expand the organization as it may be required to meet clearly recognized needs. There is no time for establishing an interchurch organization merely for the sake of having one, and it is difficult to persuade church leaders to support an organization for the purpose of undertaking extraneous pieces of work.

## **VI. Suggested Organization of Cooperative Church Work**

In the counties, cities, and metropolitan areas, on the basis just suggested the work of the Council of Churches may be separated into two main divisions. For convenience the first group may be called "departments" and the second "commissions." The distinction here made is that a department coordinates for the city as a whole the work of definite organizations of the local churches, as the Sunday school, young people's society, women's missionary society, and others; while the name commission is given to the group that undertakes to represent the churches as a whole in dealing with city-wide social, civic, or moral problems.



DEPARTMENT AND COMMISSION ORGANIZATION

## 1. DEPARTMENTS

With these tentative definitions the following and similar departments may be organized:

a. *Department of Ministerial Association.*

This would be to all intents and purposes what is now usually known as "the ministers' association" or "ministers' meeting," which in many cities is not now tied up directly with the interchurch organization. By having a definite department for it, with its own officers and with the right to determine its own program, it could be carried on without the necessary loss of energy and lack of connection that now sometimes exist,

b. *Department of Church Schools.*

This would coordinate the Sunday school and other religious educational activities of the Church in city-wide plans, the principles and methods of which will be further discussed by the commission on this subject.

Our Commission is of the firm conviction that as rapidly as possible the present work of the interdenominational religious educational organizations should be coordinated, if not organically related to the interchurch council in any given community. There may be difficulties of personal adjustments and of long standing prejudices in the community in the way of such an arrangement. None of them, however, seem to be as important as the necessity of coordinating completely the cooperative plans in religious education with the general policies and agencies of cooperative work.

c. *Young People's Department.*

This department would coordinate the various plans of the local and city-wide organizations of the different young people's societies. In many communities there have already been attempts to relate the work of the societies in cooperative movements. It is hoped that as soon as possible, all such efforts will become definitely coordinated in the Council of Churches.

Increasingly there will be opportunities in many cities for the complete coordination of the work among the young people in the various churches with the other forms of religious education, as represented in the Sunday schools and other organizations of the local church.

d. *Women's Department.*

This department would represent the activities of women in the local churches and would have assigned to it all the interests which women have in the moral and religious life of the community, as represented in their local church organizations. Care should be taken that these activities, as far as possible, are representative of all the women in the local church.

Certain federations, after some years of experience with a women's department, have come to feel that women should take their share of the responsibility in the whole work of the federation, and that they should be distributed on all the committees, with the possibility of election to the chairmanship of the standing committees or of the federation.

Other departments may be added, provided there are definite organizations in the local church that desire to

coordinate their programs for any simultaneous or united action.

## 2. COMMISSIONS

The number of commissions should not be increased beyond those that are actually necessary to carry out the interchurch program. Experience has shown that the following may be effectively used:

### a. *Commission on Survey, Program, and Comity.*

The report of this Commission will be found on page 40. It follows immediately this chapter on Organization, as many of these suggestions will eventually be carried out by this Commission, the others being of special significance for the Executive Committee of the Council of Churches.

To this group would be committed the responsibility for organizing and carrying forward the surveys of the community. It would deal especially with the results of these surveys as they affect the locating and relocating of churches and the needs of the various churches for new buildings, equipment, etc., especially when missionary aid is required.

This Commission would take over all the work now assigned to comity commissions and would establish the principle that a survey is never completed. It would be disastrous if the idea got abroad that a survey could be made, completed, and tabulated and results announced on the basis of which a five-year or a ten-year program for the churches could be outlined. A survey is out of date the minute it is supposed to be completed. Intelligent programizing will demand continued investigation of the



needs, especially since our populations, as well as our social and economic conditions, are rapidly and continuously changing.

When special surveys are to be made in the fields of religious education, social service, industries, vice and crime situations, etc., it is suggested that the prime responsibility for such surveys rest in the commissions concerned and that they should be correlated with the work undertaken by the Commission on Survey, Program, and Comity.

b. *Commission on Evangelism or Spiritual Resources.*

The suggested activities of this Commission are described on page 64 in the report of the Commission on Evangelism. These suggestions include the goal and methods of evangelism in city and state federations and the organization and functions of the Commission on Evangelism, with special reference to conferences of pastors, inspirational meetings, evangelistic literature, and evangelism through ministers' messages and the laymen of the church. The report also summarizes the work of evangelism through the Pocket Testament League by means of a program of religious education applied to crowds in the streets, parks, and industrial fields. There is a discussion of evangelism through community service with definite suggestions for the use of the Lenten season.

c. *Commission on Social Service.*

The work which may be undertaken by this Commission is fully described on page 88 in the report of the Commission on Social Service. After defining social service and giving the fundamental objectives from the stand-

point of the churches, the program is outlined to include the conduct of a campaign of education, a social survey, the establishment of contacts with social groups in communities, cooperation and community betterment, and a brief resume of the Church's share in social reconstruction. There follows also a definite outline of the organization through which the social service program of the Council of Churches functions.

d. *Commission on Religious Education.*

A stimulating and suggestive method which may be followed by this Commission in a church federation is fully described on page 125 in the report of the Commission on Religious Education. It will be recognized that the suggestions given are those growing out of experience and are therefore true to the situation in religious education today throughout the country. Church federations will do well to make similar studies of their own situations before outlining any religious education program.

e. *Commission on Missions.*

In the plan of organization of a church federation proposed in this discussion, missionary education is conceived as a formal and essential part of religious education. The report of the Commission on Missions, found on page 137, will naturally be referred to the Commission on Religious Education and its recommendations will be carried out through that Commission.

f. *Commission on International Justice and Goodwill.*

The task of the Commission on International Justice

and Goodwill and a full discussion of the membership, activities, methods, and relationships of the Commission, are found on page 155 in the report of this Commission. Church federations will give these suggestions most careful and prayerful consideration as being most essential for the present and coming days if the Church is to have its rightful place in international affairs.

*g. Commission on Publicity.*

The principles which a federation may safely follow in its publicity work in a community, are fully outlined on page 188 in the report of the Commission on Religious Publicity. There are also valuable practical suggestions which any Council of Churches may well follow.

In addition to the above Commissions for which recommendations are made in these reports it is suggested that there should be a

*h. Commission on Home Missions and Church Extension.*

This Commission is intended to offer an opportunity to the city, district, presbytery, etc., home mission and church extension agencies to coordinate their work. It will include such functions as normally belong to these societies in the various communities. It will be noted that the report of the Commission on Missions on page 143 has taken for its scope more largely the functions of missionary education, promotion, and the arousing of interest in the world-wide causes of the Church, which, it is suggested, should be included in the Commission on Religious Education.

### 3. THE COORDINATION OF COMMUNITY ORGANIZATIONS WHOSE WORK AFFECTS THE WORK OF THE CHURCHES

The churches are facing a serious situation due to the number of community organizations calling for the allegiance of the men and the women, the boys and the girls, and also for the money of the church members. There is today not only a conflict between the Church and these organizations in the effort to secure the loyalty and service of those who constitute the force and field of the Church, but there is a conflict between the various organizations themselves. There is no question about the good intentions of the leaders of these organizations. But this very fact complicates the situation. Each wishes to be true to the Church, yet each strives to secure the success of his own organization in the service rendered. Confusion arises largely from the desire of organizations to serve those who are served by and are serving the Church. This is particularly noticeable in work for boys and girls and in the promotion of religious education.

No one can assume that a particular one of these organizations should have the right of way as against the others. Each is doing a good work. Each is sincerely and indeed sacrificially trying to supply a real need. No one organization is authorized to put up the old sign, "Keep Off the Premises." The chief need is such a coordination of these forces as will conserve what is good and helpful in each.

As all these allied agencies make their appeal to the Church and depend upon it for their inspiration and their resources, should not the Executive Committee of the

church federation take the initiative in bringing representatives of these organizations together, so that their programs may be coordinated and harmony and cooperation may be secured where now there is confusion and oftentimes intense rivalry?

#### 4. CONDUCTING THE WORK

##### a. *Executive Committee*

A democratic ecclesiastical representation basis for interchurch work in the large cities and metropolitan areas would create a Council of Churches too large to give the best results for the administration of policies. The council, therefore, would elect an Executive Committee which would be responsible for the supervision of the work of the Council and would be the legal body in case the Council is incorporated.

##### b. *Executive Secretary.*

Experience has proved that a salaried executive secretary, on full time, is needed in all communities where the work of administration is larger than that which any pastor or layman is willing to undertake on a voluntary basis.

The work of the executive secretary of an organization as unique as a Council of Churches is becoming in the United States a distinct profession. The chief qualifications are the ability to organize groups for cooperative action and sufficient initiative and imagination to present items of business and problems for discussion and new forms of cooperative service.

One essential characteristic is that the executive secretary should be willing to efface himself and magnify

continually the cooperating groups, and, beyond them, the churches themselves.

The executive secretary can speak only for an organization that is actually backing him. His official life to be vital and significant must have the unanimous support of his constituency, a support that arises not merely out of a paper organization, but one that represents at least on all the major issues united thought, purpose, and willingness to stand by any position taken. Such an attitude on the part of an executive secretary is an essential to the building up of interchurch work on a sound and lasting basis.

c. *Administrative and Finance Committee.*

Immediately upon employing an executive secretary and opening an office, expense is incurred. The administration of the office should be in the hands of an Administrative Committee, a subcommittee of the Executive Committee. The members of this group assume the burden of the financing of the organization and are the immediate counselors of the executive secretary.

## 5. FINANCING INTERCHURCH WORK

As to the financing of the Council of Churches, there are three prevailing methods.

a. The budget worked out by the Finance Committee and approved by the Executive Committee and council is apportioned among the cooperating churches on the basis of their relative numerical and financial strength and degree of interest. These churches are then asked to include this item in their own regular budgets of current expenses and to collect the money from the mem-

bers and forward it to the treasurer of the interchurch council as a regular obligation.

b. The budget is apportioned to the cooperating denominations in proportion to their relative numerical and financial strength with an official acceptance of the budget by the denominational groups, such as the presbytery, the classis, district associations, etc. This is the plan followed by the Pittsburgh, Chicago, and Detroit Councils of Churches and the Massachusetts State Federation of Churches. These denominational units, by their action, commit all their churches to the support of the interchurch council. These denominational representatives then apportion the budget to their churches and collect and pay the denominational quotas to the interchurch council.

c. Funds for the support of the interchurch council are solicited directly from laymen and laywomen who are interested in the promotion of interchurch work. This method is used sometimes to supplement the moneys raised by the two methods just mentioned.

It does not seem possible for the Commission to pass judgment as to which of these three is the best method for the financing of interchurch work.

## 6. NAMES OF LOCAL INTERCHURCH GROUPS

It seems quite apparent that the hour has arrived when some more uniform name ought to be applied to these local cooperative groupings throughout the country. There exists at the present time a good deal of confusion. In one city it may be called a "Churchmen's Federation"; in another it may be called "The Christian Men's Feder-

ation"; in another it is called "The Federated Churches"; in another, "The Christian Council of Churches"; and in still another it is called "The Council of Churches."

While probably nothing vital is involved in these variances of names, yet if some standard name could be generally used, it would very much simplify the understanding of these organizations with various religious and other bodies throughout the country. It is therefore recommended that organizations hereafter to be formed use the term "COUNCIL OF CHURCHES," designating thereby the central representative body of the cooperating churches.

## VII. Interracial Cooperation

With reference to the participation of foreign language groups and the Negro churches in the work of the interchurch council, a study of prevailing methods over a wide range of communities reveals the following facts:

1. There are some interchurch councils where these groups do not have any organic or other relationship to the interchurch council.

2. There are instances where an organization is set up among the Negro churches which parallels the interchurch council among the white churches. Relations are established between the two, and cooperative work undertaken whenever such work touches the interests of both races.

3. The recognition of all racial groups in the community on an equal basis leads to a type of organization that includes all the foreign-speaking churches and the Negro churches on an equal basis in the interchurch



council. It may safely be said that this is the only principle on which the churches of all nationalities and races will be able to come to their fullest efficiency and to render their largest contribution to the moral and spiritual life of the community.

The Commission recommends that, as far as possible, the normal association and cooperation of the churches of all nationalities and races be regarded as an ideal toward which we should bring the organization and work of the interchurch councils.

## CHAPTER II

# SURVEY, PROGRAM, AND COMITY

The Comity Commission is the heart of a church federation. The work of comity is the most distinctive cooperative feature in the federation program. This Commission has in its keeping the key to the success or failure of the community federation. Its purpose is to bring into manifestation the essential oneness of the churches, and as far as possible, to coordinate their activities.

### I. General Principles

In discussing the work of the Comity Commission there are certain general principles which must be kept in mind.

1. Mutual good will must underlie all comity agreements and arrangements.

The great purpose of the federation is to promote the spirit of fellowship. If arrangements effected by the Comity Commission lead to hard feeling and strife, the purpose of the federation is defeated.

2. Regard should be had to the principle of self-determination in the local communities.

While it may often be necessary that suggestion be made by those outside of the community group, yet it is very important that this be done with a great deal of tact and in such a manner as to encourage the spirit of self-determination.

# Locating Churches for Largest Service

## OBJECTIVES

1. An adequate religious ministry for every section of the area covered by the Federation.
2. Elimination of waste effort
3. Development of special types of work
4. Planning parish responsibility
5. Co-operative program in neighborhood communities
6. Coordination of all welfare organization with church work
7. The complete christianizing of the community

3. In all comity arrangements equities of every nature should be carefully observed.

Values, whether in the terms of property, or of persons, or of statistics, or of influence, or of traditions, or even of reputation, should be preserved, and, if transferred from one party to another, should have due acknowledgment and if possible fair compensation. A plan of "Reciprocal Exchanges" was first formulated in 1905 in the State of Maine. It has been adopted in other states, and has received the approval of the Home Missions Council. This plan suggests certain practical methods of preserving important equities when interchanges are made among denominations.

4. When a certain area is assigned to any church or organization by agreement of the other churches, that church or organization must furnish adequate ministries to that community in order to justify its sole occupancy of the field.

Whenever a church finds itself unable to give an adequate service to the community, it should relinquish the field to others or seek such reenforcement as will enable it fully to do the work.

These principles apply both to the city and the rural community.

## II. Organization

### 1. SPIRIT AND PURPOSE

The Comity Commission in a federation should be positive and constructive in its aims and in the spirit with which it undertakes its work. Very often this department has been looked upon as a sort of arbitration body, whose

province it is to sit in the place of judgment and hear such cases of overlapping or interference as may be brought up for its adjudication. Of course it will have something to do in the way of adjusting differences and harmonizing conflicting claims. And possibly members of this Commission will at times think that they have a fairly big task to perform if they succeed in keeping down conflicts and in maintaining a fairly friendly and cordial relationship among cooperating denominations.

But this work of adjustment and harmonization will be better promoted by a broad and constructive policy. Most of the difficulties of adjustment will be prevented by a careful planning of the religious work for the entire area covered by the federation and by such a division of fields as is based upon a careful study of the needs of each neighborhood community.

## 2. PERSONNEL

The department in a federation that has such an important service to perform should be constituted with great care. All the denominations cooperating in the federation should be represented in the Comity Commission by their strongest and sanest men. Its members should not only be men of well-balanced judgment, but still more they should be men of vision and spiritual passion. The possibilities in the field of denominational cooperation are very many and very great, and it would be most unfortunate if the members of the Comity Commission should not have the vision to discover these possibilities or the zeal to undertake their realization.

More specifically, the membership of the Comity

Commission should be composed of both ministers and laymen.

We suggest that the membership might wisely be drawn from these three sources:

a. Denominational representatives, consisting of one minister and two or more members from each cooperating denomination.

- (1) These may represent city missionary or church extension societies.
- (2) Denominational judicatories.
- (3) Local denominational churches or groups of denominational churches.

b. Officially nominated representatives of cooperating religious bodies such as the Y. M. C. A., the Y. W. C. A., etc.

c. Individuals chosen for special reasons, such as:

- (1) Connection with city planning commission, social service agencies, etc.
- (2) Expert knowledge concerning particular lines of work or weight of influence among the churches or in the wider community.

*Note:* The denominationally chosen representatives should be so numerous as to have the preponderant vote in the Commission.

### 3. SUBCOMMITTEES

Generally it will be found of great advantage if the Commission on Comity organizes within itself so as to decentralize the work and to give opportunity for a more particular study of certain phases of it. Some comity

commissions have territorial subcommittees, such as, Inner-City Committee, Middle-City Committee, Outer-City Committee, Suburban Committee. For a federation covering large sections of rural territory a number of similar subcommittees would readily be suggested. This division of the work among a number of subcommittees gives better opportunity for an intensive study of each section of city or country, and for working out policies and formulating plans. These subcommittees may also be in position to serve as referees in connection with protested locations.

#### 4. MEETINGS

The Commission on Comity should meet not less often than once a month. Some Commissions meet regularly every two weeks. Special meetings may be convened at the call of the chairman.

An agenda should be carefully prepared for each meeting, and adhered to closely. Extended meetings that do not have a definite plan of work before them discourage attendance on the part of busy men.

#### 5. INTERDENOMINATIONAL AGREEMENTS

It is one of the most important duties of the Comity Commission to secure an agreement as specific as possible to which the cooperating denominations will give hearty consent.

The form which is in use in the city of St. Louis is:

“That the . . . . . Church agrees hereby to take counsel of the Committee on Comity of the Church Federation of St. Louis before relocation of established work and location of new work are decided upon.

“That this action shall be binding upon said church

when ten of the participating denominations shall have subscribed to it."

The agreement used by the Pittsburgh Council of Churches, formally adopted by all the judicatories of the denominations cooperating, is:

"In the matter of new work within the territory of the Council, whether among foreign speaking peoples, exceptional populations such as Jews, Negroes, etc., whether the work proposed be Sabbath school, missionary or other forms of organized Christian activity, it shall be the policy of the Pittsburgh Council of the Churches of Christ that any affiliated denomination proposing to open such new work shall report its intention, accompanied by facts of location, need, character of work to be done, etc., to the Commission on Comity for review and counsel before taking decisive steps in the matter. In case of objection by any other affiliated denominations, the question shall be reported to the Council for adjustment. The findings of the Council in all such cases shall be made a matter of record and officially reported to all of the judicatories of the denominations affiliated with the Council."

Other cities have excellent comity agreements among the cooperating denominations. We will not take space here to give further samples. The great importance of having such agreements covering the relocation of churches, the establishment of new work, the inauguration of work among aliens or special classes in the city, should be very strongly emphasized.

### III. Lines of Work

The lines of work that must come under the consideration of the Commission on Survey, Program, and Comity are the following:



## 1. THE SURVEY

First among the tasks to which this Commission in close cooperation with other departments must address itself is that of making a careful and detailed survey of all the area covered by the federation. It is obvious that all the other work and planning of the Comity Commission must depend upon the effectiveness of this survey. It is true that something can be done in the way of adjusting differences or in arbitration of disputes without this intensive study of the entire field. But if the Comity Commission proposes to do a positive and constructive work, it must first of all attend to the matter of survey.

This survey of the fields must not only be careful and detailed, but it is very important that it should be continuous. Our cities are rapidly changing. Certain elements of the population are always shifting. The complexion and atmosphere of a given locality are likely to be very much changed within the space of one or two years. So it becomes very important that the church federation of a city should maintain a continuously operating survey and visitation department.

Provision should be made for a periodical, preferably an annual, house-to-house visitation of the entire city. This annual repetition would standardize the work and educate church workers, so as to make it possible to visit every home during a visitation week in the spring or fall of each year. By means of duplicate cards, information regarding families can be exchanged throughout the city among all churches.

Chapter I deals more at length with this subject. It

should be studied with great care as it is practically a part of this report.

## 2. TYPES OF WORK

When a district has been carefully surveyed, and the facts thus gathered have been classified and studied, it becomes the very important duty of the Comity Commission to advise as to the particular type of work which that district requires, whether mission work, or a highly socialized church, or an institutional church, or an institution of the community-house type, or a religious center with highly developed educational features, or a federated church which shall be the center for all the religious and cultural and recreational activities of that district. The Comity Commission should be thoroughly informed as to all these types of work, should know their weak and their strong points, should know the kinds of population each is best adapted to serve. There should be nobody in all the area covered by the Federation nearly so well qualified to advise concerning types of Christian work as the Comity Commission, because of its personnel and its purpose.

It may be admitted that in existing federations the Comity Commission is often weak at this point. But we urge that a thorough study of the various types of Christian work and the conditions under which each is most effective is absolutely fundamental. And the Comity Commission of any federation is failing to function in a maximum way if it is not in position to give expert advice as to the particular kind of Christian activity which will give largest results for the Kingdom of God in a given community.

### 3. FORMULATION OF PLANS

It is at this point that the Comity Commission has a grave responsibility and an inspiring opportunity. The formulation of a comprehensive plan of religious activity for the whole area covered by the federation is something for lack of which Christian work in every great city has suffered much, and something that is fascinating in the great possibilities which it suggests.

This should be regarded as the supreme work of the Comity Commission. To that work it should address itself as soon as the surveys can be made and the types of work carefully considered.

It is not enough, however, that a general plan be made covering all the territory. Plans should be worked out for each section or neighborhood community. This Commission should be in position to give expert suggestion and advice as to community programs that may promote social welfare and religious growth.

### 4. BUILDINGS AND EQUIPMENT

The functions of the Commission on Comity have been so enlarged that it must be the department of a church federation which is in position to advise concerning buildings and equipment, as well as programs and types of work. Often the success of the work in a locality has been made practically impossible by the utter lack of judgment displayed in choosing the style of building and the forms of physical equipment.

It is suggested that the Commission on Survey, Program, and Comity secure from a number of denominational headquarters the plans for various types of church

buildings and make them available to local churches that are contemplating the erection of new structures.

In cities and industrial communities data should be secured concerning approximate plant and equipment necessary for such centers of work as the following:

(a) Downtown business district; (b) downtown tenement district; (c) polyglot district; (d) foreign-speaking colony; (e) factory district; (f) apartment house district; (g) suburban district; (h) residential district.

## 5. ALLOCATION OF FIELDS

Experience has proved that one of the best methods for carrying out a program for neglected communities is for some one denomination to assume full responsibility and charge of a local field and that there be secured to it freedom from competition by other churches as long as it is doing the work in an adequate way. As a rule, this acceptance of responsibility should be made by the denomination which is in the best position to carry forward the work in a large and effective way.

In this connection the question should be raised whether it is ever desirable that the federation should give financial assistance to the denomination occupying a field, when that denomination is unable to do the work in as large a way as the community needs require. It has often occurred that the church which should logically assume responsibility for the work in a given field is not strong enough in material resources to do the work as it ought to be done. A good many problems suggest themselves and a good many difficulties arise when federation assistance of this kind is proposed. It may be questioned, however, whether there may not be circum-

stances so exceptional as to justify the other denominations in a federation in taxing themselves so as to make the work of a sister denomination in a certain field highly effective.

It should be added that in not a few cases where a denomination has accepted sole responsibility for a field and is carrying forward an effective work under comity agreement, members of other denominations have given fraternal cooperation to the church that is doing the work in their own neighborhood, and this under the sanction of their own ecclesiastical authorities.

## 6. LOCATION OF CHURCHES

It is recognized that much depends upon the proper location of a church building. A good many failures are to be attributed in some measure, at least, to the fact that the building has not been well placed in reference to the needs of the neighborhood. The Comity Commission of the federation, with its wider outlook and with its familiarity with the problems of community work, should be able to give wise advice as to the proper location of buildings. Two general principles may be suggested as to the number and location of churches in a city.

a. *Population limit.* Accumulating experience proves the weakness of the small church and the effectiveness of the larger church, making possible organization with division of labor. In the larger church, the age, sex, and grade groups are large enough to secure enthusiasm in detail work. For the above reasons, the principle of limitation of the number of churches to the total population is held to be important. In the rural fields the mini-

imum ratio suggested is one to one thousand; in cities one to two thousand.

b. *Territorial limit.* It is important also to consider the geographical relation of churches. The Cleveland Federation has a rule that churches should not be nearer than a third of a mile from each other. In other cities, however, the controlling principle more frequently operating relates to the customary lines of communication and avenues of travel. The churches that serve different neighborhoods may be upon main thoroughfares near each other yet accessible to their own respective communities. Locations on the side streets and in regions not easily accessible are seldom advisable.

No hard and fast rule can be laid down as to exact distance. The principle to be observed is that churches should be far enough apart to afford each a fair field without overlapping and at the same time should be easily accessible each to its own distinct constituency.

In rural fields the use of the automobile, the condition of roads, and the lay of the land whether mountainous or otherwise affect the question of distance. In general, however, it is deemed desirable that in the open country a single parish should have a radius of five miles in every direction from the church which cultivates it.

#### IV. Objectives

We wish to suggest some objectives which the Commission on Comity may well keep in view. Some of these may be fairly immediate in their possibility of realization, others more remote. We suggest that all are worthy of careful thought.

1. AN ADEQUATE RELIGIOUS MINISTRY, DEEPLY SPIRITUAL AND THOROUGHLY EVANGELICAL, FOR EVERY SECTION OF THE AREA COVERED BY THE FEDERATION

This is the great purpose of all the work. This supreme aim should never be lost from view. All the study of methods and plans is of value only as it helps to bring the warm living Gospel of Jesus Christ to all the people of all neighborhood-communities over which the federation has supervision.

2. THE ELIMINATION OF WASTE EFFORT THROUGH OVERLAPPING AND DUPLICATION

The Comity Commission must always keep in mind that it is the agent of a federation whose purpose is so to coordinate the work of the different denominations that lost motion shall be reduced to the minimum and a wise economy shall be practiced in expending the resources of the churches.

Much can be done in the way of merging existing churches and mission stations, in the way of allocating fields, in the way of relocating existing organizations, and in the way of promoting federated effort, so as to eliminate much of the waste and make the resources of the churches in men and money reach much farther and accomplish very much larger results.

3. DEVELOPMENT OF SPECIAL TYPES OF WORK

There is need for some "creative imagination" in the Comity Commission of a church federation. It must be acknowledged that some of our orthodox and regulation forms of church effort do not function very effectively in some communities. Where the old methods are not

getting the results, there should come some strong and urgent advice to use some of the newer methods.

It has been suggested that working class neighborhoods particularly call for the development of some powerful, highly socialized churches. This is commended to the Comity Commission for serious consideration. As a rule, our churches are not getting the results in those working class neighborhoods which must be secured if dangerous influences among working people are to be counteracted, and the Church performs the ministry it owes to them.

This reference to working class neighborhoods is by way of illustration. The Comity Commission should work out new ideas or so modify old ones as to make the cooperative effort in every community effective.

#### 4. PLANNING PARISH RESPONSIBILITY

The trend of thought is more and more toward the development of the parish idea for our Protestant churches. Two types of parish arrangement may be suggested:

##### a. *Self-chosen parishes.*

Every church should be encouraged to define for itself a parish of its own choice, related naturally to its present and prospective constituency. These self-chosen parishes may be overlapping, and there are sections of territory that may not be included in any of them.

##### b. *Responsibility parishes.*

A more advanced stage of interchurch cooperation makes possible the division of the entire community, rural



or city, into responsibility parishes, one or more for each local church. Responsibility parishes do not overlap. They are assigned more or less arbitrarily by mutual agreement for mutual study. They are necessarily proportionate to the size, working force, and community interest of the local churches. Each church should agree to make an intensive visitation of its responsibility parishes periodically, in the name of the church federation, with the purpose of discovering every home without church relations, and every individual unrelated to the churches and religious organizations. Such cases should be reported through the federation to the proper organizations and to interested pastors.

This plan of dividing and assigning responsibility within the community is a fruitful field for investigation and experiment.

#### 5. THE CHALLENGES THAT COME THROUGH THE SURVEYS

The conclusions and generalizations that have come out of the interchurch surveys afford a fruitful field of investigation to the Comity Commissions of the federations.

#### 6. THE COMPLETE CHRISTIANIZATION OF THE COMMUNITY

The ultimate end of church federation work in the field of comity is such a coordination of Protestant Christian forces as will make the total life of the city Christian, leaving no unchurched group and no unserved territory, wasting neither means nor energy, avoiding needless overlapping of church and denominational effort.

In a working body like the Commission on Comity, fellowship grows and association and cooperation become the most ordinary and commonplace things. Out of this, a community consciousness among church leaders in the city should be developed. As this community consciousness comes to commanding strength it will lead to the formation of a city-wide program for Protestantism, statesman-like, comprehensive, inclusive of all interests, serving all groups, and looking with confidence and hopefulness into the future. Thus it will be possible for the Protestant churches of a city, without the sacrifice of denominational identity, to present a united front, making common cause against a common foe, cheering each other on toward the realization of this great objective, a *Christianized community*. In this way the federation, through its Comity Commission becomes a "liaison" unit connecting flank with flank, holding the line intact, mutualizing all interests, and insuring a great victory.

### V. Comity in the Rural Community

In any state which has a well-organized and effective federation with a Commission and a defined policy of comity, the community federation whether urban or rural should have such a general understanding and such consultation through its own Comity Commission with the Comity Commission of the state as occasions require so as to insure full harmony of action and mutual support.

The State Federation is composed of the denominational bodies which have churches operating within the state. Its support comes from denominational treasuries.

The first principles set forth by a federation in a state

were framed by the Interdenominational Commission of Maine in 1891. The same principles have been carried out in Vermont with some modifications in expression and implications. They are as follows:

a. In the small community in Vermont we regard one strong Protestant Church, with adequate ministerial leadership, as the ideal condition.

b. To attain this ideal throughout the state we agree, as denominational leaders and secretaries, to consult together concerning particular communities, on the basis of an equitable exchange of fields.

c. The following may be considered as possible ways of carrying out the ideal set forth in the preceding paragraph: (1) Absolute withdrawal of one denomination. (2) Temporary maintenance of the ecclesiastical organization of the denomination withdrawing, until entire withdrawal can be wisely effected. (3) Federation of the existing churches without the withdrawal of either denomination. Federation to be understood as including: (a) Arrangements for one set of services and other joint activities. (b) One minister. (c) Each church to contribute to its own denominational benevolences. (d) A joint committee from each church to handle the affairs of the federated churches.

d. In cases of complaint concerning inadequate leadership, such complaint shall be brought to the attention of the denominational leader concerned, and should the apparently inadequate leadership continue it shall be a matter of consultation and agreement with the superintendents or secretaries involved, in order to strengthen the work.

e. It is understood that in carrying out the principles herein outlined, the undersigned cannot contravene the rules or action of their ecclesiastical bodies, but will do all in their power to secure the support of these bodies for these principles.

The success of the work done in Vermont is most remarkable. It has been directed by the state home missionary superintendents and district superintendents of the Baptist, Congregational, and Methodist churches.

In Massachusetts the State Federation has dealt successfully with no less than fifty-two cases since 1914. The method usually followed has been the formation of the federated church.

A more inclusive experiment was carried out in Montana in the summer of 1919 by the Committee on Comity and Cooperation of the Home Missions Council. The full report of this undertaking can be obtained by writing to the Secretary of the Council at the address given above.

This Montana experiment has made plain facts which have been emerging in the convictions of experienced administrators, that the cooperation of churches within local communities requires the assent of three distinct groups:

1. The first group of people involved, and often thought of as the only group, consists of the Christians within a given community, whether organized as one church with differences among its individual members, or organized as several little churches, the ecclesiastical differences being less marked within the separate groups.

2. However, it must be borne in mind that the bishops, superintendents, secretaries, and administrative committees of the denominational organizations which are next above the local church, and in which the local church has its membership, or to which the local church is in some way accountable, must be taken into

account. By reason of its history, and because of its social relationships and obligations, no church has really an ethical right to disregard these outside and overhead responsibilities. As an individual cannot be only an individual, but must have social relations, so a church cannot be purely local, but must sustain its ecclesiastical relations. There are these officers who are charged with the duty of preserving the life and promoting the welfare of the ecclesiastical organism of which the local church is a part. Unless these officers, this group of administrative agents of the Church in the large sense, approve the plans and the acts of the constituent parts of the organism, these parts themselves will be disturbed, if not indeed altogether prevented, in taking free action and making changes toward cooperation and federation. Any local combination, disapproved by the overhead administration, is quite sure sooner or later to have troubles arising within its policies and plans.

3. The national boards and the great ecclesiastical centers of each denomination are also parties to the policies and the acts of every local church within the denominational fellowship. If all of the local churches should at any given moment cease to function, outwardly and upwardly, toward these denominational centers, the centers themselves would soon cease to exist. When a single local church withdraws its fellowship and support, to the extent of its influence and importance it affects headquarters. There is a unity and a community of interests, binding all of the parts together, from the outermost extremity of the smallest congregation unto the head center of the most influential administrative body.

Really, in justice to all parties concerned in a single denomination, action taken by any local church should be taken only with full understanding and with the consent and approval of the highest ecclesiastical authorities. This statement is but a recognition of the interrelation of various parts in a constituted whole, and is an acknowledgment that in the process of years these parts, each in proportion to its size and influence, gather to themselves a moral responsibility to the other parts—a responsibility which should not be set aside without fair consideration, mutual agreement, and equitable adjustment.

The Montana plan has its largest merit in the fact that it brought together authorized representatives of these three groups of custodians, trustees, and administrators of denominational interests and secured the concurrent agreement of all three.

The surveys of the Interchurch World Movement revealed the vital need of the Church for wise and fearless plans that will bring about "the essential oneness of Christian churches in America, in Jesus Christ as the Divine Lord and Saviour," and to "promote the spirit of fellowship, service, and cooperation among them."

### CHAPTER III

## EVANGELISM

This is a day of great heart searching for the Church. Her records are not altogether pleasant reading. There are too many minus signs in the columns which should indicate spiritual effectiveness. The Church is humiliated. What is the remedy? By common consent the entire Church is saying, "We need the evangel of the Son of God"—the note which the Church first sounded and which is the keynote on which her whole message is based. No social gospel can take the place of a spiritual gospel. It is rather the spiritual gospel which must precede and embody every social message that is to help the world. Rootage comes before fruitage, and the roots of all worthy reform and stable growth draw nourishment out of the deep subsoil of individual spiritual life.

The times demand that the evangelistic note dominate in every pulpit. The business of urging men to immediate and intelligent choice of Jesus Christ should be the one outstanding business of the Church. The one thing that will make a united Church is the transforming, molding power of the love of God. We can all agree on the call of Jesus to become disciples and to make disciples as the spiritual test of real discipleship. "In any adequate conception of evangelism, social evangelism must be the outcome of a personal and spiritual evangelism. True evangelism will never stop short of a social expression in the manifold life of the community. To this one great task of the age every energy of the Church

must be bent. Such an evangelistic movement will not go forward of itself. It needs to be thoroughly organized. When superbly organized it must be spiritually vitalized. It needs the best which the heart and brains of the Church can supply. Ministers and laymen must have the passion of their Lord. An evangelistic inclination is not enough; inclination must be fused to the white heat of an unconquerable evangelistic passion."

This great evangelistic movement will not go forward of itself. It needs to be thoroughly organized. It needs the best which the heart and brains of the Church can supply. Ministers and laymen must have the passion of their Lord. Given a heart on fire, we must then plan to unite all denominational agencies in such an intelligent, methodical presentation of the ringing message that every city and every community will feel its power and give good heed to the message.

### **I. Evangelism through City, County, and State Councils of Churches**

We have come to a new day in evangelism. The effort heretofore centered in the local church and community has greatly widened in this new era of cooperation. The local church is still the supreme factor, but it is the local church related to every other church in an effort to arouse every potency in a given area.

We have come also to a new day in federation work. Through many experiments and partial failures we are learning that federations are not intended to destroy the individuality of local churches or denominations, but that there are wide ranges of service in which each can func-



tion in a larger way. Evangelism is the whole church working to reach every individual in its community for Christ. The community slogan ought to be every local church in the community with a definite program of evangelism for the entire year and every church cooperating with every other church in special features of cooperative and continuous evangelistic endeavor.

The Council of Churches lends itself helpfully to the realizing of this ideal. The spirit of cooperation which is the dominant note in church activities at this time is the foundation principle of church federation. The federation is constantly alert to discover those aims in which there are no possible controversies. As never before the churches are agreed on the necessity for an evangelism that is not interested in the incidental features of outworn evangelistic methods or verbal theological controversies and insist on a fundamental evangelism which deals with life—life here and now as well as the life hereafter.

For an effective world evangelism, three convictions must control: first, every Christian must face the challenge that every real disciple of Christ is definitely charged with the responsibility, and can claim the personal privilege of finding new disciples for Christ; second, every pastor, no matter what his special excellences, must be an effective evangelist and the normal leader of evangelistic conquest in the community through his church; third, every group of Christians associated together in a religious society called a church must make that organized church a continuous and compelling evangelist to the community in which it is located. No other

evangelistic agency can compare in value and power with the local church as an organized Kingdom force.

In these agreements church federations may stimulate and prosecute evangelism in several ways:

### 1. A COMMISSION ON EVANGELISM

A general commission composed of representatives of the churches in the federation should arrange a program for the church year, sufficiently flexible to allow each church large freedom concerning its own plans, at the same time limiting intenser work within such a period so as to derive the largest benefit from simultaneous effort. It should urge and assist groups of churches to hold simultaneous evangelistic meetings assisted by local pastors. If community sentiment seems to require a large union meeting, the committee of the federation can greatly safeguard its effectiveness. While cordial to every method of effective evangelism, the committee will be interested chiefly in enlisting the evangelistic activity and developing the evangelistic strength of every local church.

### 2. CONFERENCES ON EVANGELISM OF ALL THE PASTORS

In the multiplicity of demands upon the pastor's time and thought there is need every now and then to heed the Master's call, "Come ye apart." A "retreat" in which the entire evangelistic responsibility of every pastor and every local church is fearlessly faced and in which the dominance of the evangelistic motive over all evangelistic method is sought and secured, should be held. Such a gathering will create new evangelistic conviction, stimu-

late new evangelistic confidence, arouse new evangelistic courage and result in new evangelistic consecration.

### 3. INSPIRATIONAL MEETINGS FOR THE ENTIRE COMMUNITY

Under the auspices of the federation inspirational speakers may be secured who are experienced in evangelism, men of passion and power who can indicate ways and methods, especially if they are strong pastors. Series of such meetings in the autumn and during the Lenten season have been most helpful. "They can stir the hearts of the lay workers of the churches and greatly aid in creating an evangelistic atmosphere and a spiritual passion to save the lives of men and reconstruct spiritually the total life of the community." Such plans could profitably cover several series of meetings lasting in all perhaps a month or longer, with meetings in some central place at a noon hour, more especially for laymen, and in various churches in the evenings for all classes, and special meetings for education and instruction in various forms of personal work in evangelism.

### 4. ORGANIZATION BY DISTRICTS

Cooperation is essential; thorough organization of the community is essential to a thoroughgoing evangelism. Such an organization should be worked out by all the churches in cooperation through a church federation or other central organization representing the churches. A system of supervision by blocks or other geographical units is suggested. Over each unit of organization permanent leaders should be placed under whose direction many lines of work may be undertaken,

such as friendly visitation, distribution of literature, watchfulness against the encroachments of evils and combating those that exist, evangelistic campaigns for better social conditions, and all other forms of Christian social service. Here is an opportunity for the strongest laymen. Over all this service should be the constant purpose to inspire faith in God and to create conditions for sound political, moral, and spiritual health in the community. By this plan all the interests which affect the life of the community will be under constant Christian watch-care and will yield rich results.

#### 5. EVANGELISTIC LITERATURE

The Commission on Evangelism of the Federal Council of Churches is at the disposal of the churches of America for suggestions as to effective community evangelism.

The federation can be of incalculable help to pastor and churches by collecting a library on evangelism, supplying literature on tested methods, and providing a list of capable clergymen evangelists approved by their respective churches, and evangelistic helpers.

The denominational evangelistic commissions now issue splendid literature to aid the pastors. As the national secretaries cooperate in their work the denominational campaigns are synchronized. In a conference held in New York City, April 15, 1920, the general outline of the evangelistic plans for 1920-21 was adopted. So far as possible, community and federation evangelistic plans should be worked out in harmony with nation-wide denominational plans. There is no intention on the part of the federation to suggest a substitute for the evangel-

istic programs of the various denominations but only to suggest those community and cooperative features of evangelistic endeavor which will supplement denominational plans. Thus the local churches will not be confused. Copies of these plans as they are worked out in detail can be secured with the literature by writing to denominational headquarters. A committee of the secretaries of evangelism for the different denominations has been appointed to take up the matter of simultaneous evangelistic campaigns with special reference to the rural churches.

## 6. THE GOAL

The Evangelistic Commission of the federation will not have reached its goal until every unchurched member of the community has been given a fair and full opportunity and has been lovingly impleaded to consider the claims of the Gospel of Jesus Christ. Toward this the committee should direct its efforts: (a) In having an intelligent survey of each church parish made and (b) through committees selected in each church having every person personally visited during a simultaneous visitation period. Such a simultaneous expression of loving interest on the part of the church membership in the unchurched friends in every parish would be of untold spiritual value. The glory of accomplishing such a task is the possibility and the privilege of the federation.

## II. Fields and Forces for Community Evangelism

The Commission on Evangelism of a city federation or the Committee on Evangelism of a smaller community attains its greatest usefulness when the forces included in

the churches are most fully utilized and the various fields most fully occupied. In making the plans for the year's work there should be a careful study of both. A number of facts are brought to the attention of those concerned, with a few suggestions as to what needs to be done.

### 1. EVANGELISM THROUGH THE MINISTER'S MESSAGE

Among the many factors for propagating the Gospel, the most conspicuous is preaching. "It pleased God by the foolishness of preaching to save them that believe." Men, divinely called to preach, have laid upon them the most tremendous responsibility that God ever laid on mortal man. They stand as the earthly agents of the risen Lord. "Now we are ambassadors for Christ."

What is the message needed? The whole Gospel preached to the whole man, by one who himself has been made whole by this selfsame Gospel. Jesus Christ is the central figure of both the Old and the New Testament. All Scriptures either point toward Him or back to Him. He must be the center and substance of all evangelistic preaching. All the use the minister has for history, poetry, or philosophy, whether these be found in the Bible or in other literature, is to elucidate, illustrate, and accentuate his message concerning Christ. Everything he can comprehend in his whole intellectual range must be classified and arranged with reference to proclaiming Christ. Jesus said of himself: "And I, if I be lifted up from the earth, will draw all men unto me." He still has that power. He is the most magnetic, majestic, and colossal figure of the ages. The more clearly Christ stands out in the message, the more evangelistic power it will have in it.

“Every spiritual epoch in the life of the Church will have an enlarged conception of God. The spiritual hunger of the twentieth century cannot be satisfied with the tenth century conception of God. God is to be interpreted to all men everywhere in terms of today’s need: personal need, social need, national need, and international need. There are no complexities in the social order of today to which God is not equal. The bigger the need of men the bigger God must be in order to supply ‘every need according to his riches of glory in Christ Jesus.’ Whatever changes may take place in the conditions of the changing centuries, we have an unchanged and unchanging Christ. Our knowledge of Him grows with the growing soul of the race; our unswerving loyalty to Him must keep pace with that increasing knowledge. Christ is the only final interpretation of God. The complete Christ of the New Testament is the irreducible minimum of the Gospel message.”

The most notable advance made by the churches in the last three years has been the recognition of the fact that evangelistic work is more permanent when it is the result of the leadership of the resident clergymen instead of that of strangers. The following paragraphs repeatedly emphasize this principle:

## 2. EVANGELISM THROUGH THE LAYMEN OF THE CHURCH

Any man who has a religion is bound to do one of two things with it: change it or spread it. If it is not true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not the affair of a profession or a caste. It is the business of every common man. The religion that would spread

among men must be offered by man to man, and its power must be seen dominating the lives of all of its adherents, and making them eager for its dissemination. The religion of Islam grows rapidly because every adherent of that faith is an aggressive, active missionary of the faith which he has received. With no missionary organization that religion has spread over western Asia and North Africa, and still retains a strong foothold on the soil of Europe.

The Win One Legion is commended to all the churches as an agency to enlist the men of the churches in the work of winning other men to an acceptance of Christ as Saviour and Lord.

The largest unused evangelistic asset in American Protestantism is the group of laymen holding official positions in the local churches. These church officials determine the evangelistic life of the community. As the church officials go, so goes the church. If the office bearers of American Protestantism could be awakened and aroused to an acceptance of their evangelistic opportunity, America would witness the writing of a new chapter in evangelistic history.

The leading business men of this country will never be won to Christ except by prominent Christian business men whose hearts are kindled with passionate devotion to Christ. Big risks must be taken for Christ with men whose brains and hearts are molding the life of the nation by their acknowledged powers of leadership. The strongest men in industrial, social, and financial circles of America must be challenged by laymen of like type to share the responsibility of bringing in Christ's Kingdom on earth. They dare not evade or avoid sharing



in the responsibility of actualizing the Sermon on the Mount in the week-day life and work of the world. Christian business men must be challenged to vitalize their personal relation to Christ as a prerequisite to Christianizing every part and parcel of the social order. Only so will our nation and empire builders become Kingdom builders under the dominion of the leadership of Christ.

### 3. EVANGELISM THROUGH THE POCKET TESTAMENT LEAGUE

A group of Philadelphia business men upon the entrance of America into the war caught a vision of what this might mean to the soldiers and sailors, and consequently about a half-million Testaments were distributed by the field staff of the interdenominational Business Men's War Council of the Pocket Testament League, reaching the soldiers and sailors of the American forces with a definite evangelistic message. More than 125,000 of our boys signed the League's membership card, thereby signifying their acceptance of Christ in the meetings conducted by the League staff. This same Business Men's Council, believing that its work had not ended with the close of the war, turned its attention to the great industrial establishments. The Council added to its number a cooperating committee of ministers and since last autumn has held many meetings in hundreds of industrial plants.

### 4. EVANGELISM THROUGH FAMILY RELIGIOUS INFLUENCES

Religion was an affair of the home long before it

became associated with cathedrals and churches. The religious father of the early ages was a priest in his own household. Abraham, we are told, through the exercise of true parental authority and righteous concern, made his home a training school for godly character, and his children kept the way of the Lord. The Lord said, "The words which I command thee, thou shalt teach them to thy children," and the fact that there is so little place for such exercise in the family life of this day is a sad commentary on the religious drift of the centuries through which we have come. Taking for granted that concern for the unsaved which is always an essential prerequisite for soul-winning, there are four elements which may very properly be said to enter into successful family evangelism. They constitute the message of the Commission on Evangelism.

*a. Consistent living.* The life must be irreproachable. The best way to investigate a man's piety is to talk with those who live with him in the home. It is here that one's Christian life is under the closest scrutiny and if it is grossly inconsistent with the profession that is made, the power for influence is gone and any attempt in the way of personal effort will meet with well-deserved indifference.

*b. Private prayer.* To fail here is to fail altogether. Do you remember how Whitfield used to pray, "Oh Lord, give me souls or take my own"? If one is weak in soul-winning it is because he has not grown strong in the prayer life. Said a man whose experience had led him down through the saloon, the jail, and into the very darkest dungeons of sin, but whom God won-

derfully and remarkably saved, "I have never met a really bad man who had a praying mother. I have met men who wandered away from the teaching of their mothers, but sooner or later, though it has been many times only in the hour of prayer, they have turned to their mother's God and were saved."

*c. Personal effort.* If ever a Christian is to do a bit of individual evangelism there is no sphere which so presents the opportunity for it as does the family circle. James brought his brother John to see Jesus and Andrew brought his brother Peter. No story told by Gypsy Smith is more thrilling than that of the conversion of the members of his own household.

*d. Family worship.* It is needless to argue the necessity for family worship as an integral part of the religious life of the home if the thought of God for the family is to be realized and the children are to be won and kept for Jesus Christ. How many scores of individuals have said that it was the influence of family worship in their home that kept them, when it seemed as though all the forces of evil were concentrated in determined effort for their undoing! And though the son or perhaps the daughter has sometimes gone away in spite of it all, and the life has been stained with sin, the memory of those blessed times of prayer has brought many a wanderer back in tears to Mother's faith and Father's God. The commissions on evangelism of several denominations now issue helpful, practical suggestions for the family altar.

## 5. EVANGELISM THROUGH PROGRAMS OF RELIGIOUS EDUCATION

Evangelism and religious education have often seemed

to be two entirely separate and distinct methods of appeal to the individual. This is because evangelism has been sometimes confused with certain kinds of evangelistic meetings. The accepted fact concerning the spiritual life which underlies all evangelistic effort is that a definite commitment of will is essential to real Christian living and that, therefore, the supremely important thing is so to present Jesus Christ to the individual that he shall be led to make that concrete act of will by which his life is consciously committed to the realization in conduct of the ideals of Jesus.

Programs of religious education rest primarily on the assumption that commitment of the will without an intelligent mental grasp is not only in itself inadequate but often dangerous as the basis of Christian experience. Religious education tends to rely largely upon the persistent, progressive presentation of truth in the form best suited to the age and background of the individual for the development of Christian life. Its frequent failure to produce the desired results lies in the fact that it often appeals almost wholly to the intellect and does not challenge the will and so secure that commitment of the whole self, including the emotional and affectional nature as well as the intellect, to the new way of life.

In the highest type of Christian teacher, evangelism and religious education will always tend to merge so completely that it is impossible to trace the line between them. For such a teacher to discuss life with his pupils, is always to challenge them to personal commitment to truth when it is found. Effective evangelism will be accomplished through any program of education to just

the extent that the teacher himself possesses the enthusiasm for and devotion to that faith that he presents.

#### 6. EVANGELISM WITH THE CROWD IN STREETS AND PARKS

The fact that more than fifty per cent of all our population, either country or city dwellers, never attend a place of worship should drive us seriously to consider how to reach them most effectually with the gospel message. Cities and towns have become the dwelling place of the crowds and the crowds are found in the streets and parks. Mischief-makers and venders of false doctrines and "isms" of all kinds find a rich soil in the crowd of the street in which to sow their nefarious tares. The Church has waited too long to organize for the evangelization of the masses in streets and parks. The hour has struck for the Church to go to the highways and hedges and openly to urge men to consider the claims of God upon their lives. This fertile field must be entered prayerfully and courageously by the organized Church of God with its burning message of love.

*a. Organization for the task.* No organization of the Protestant churches is quite so well prepared to plan for and supervise this difficult piece of religious work as the council or federation of churches of the city. It should have, however, the hearty cooperation of the Ministers' Association and the Young Men's Christian Association, for the work must be done interdenominationally if it is to succeed permanently. Where no federation of churches exists, a strong interdenominational committee of ministers and laymen might well organize for the work.

*b. The message-bearer.* The man set apart for this great work must fully understand the difficulties. The crowd is not in quest of religion. The crowd is restless, unbelieving, and greatly indifferent. It will be made up of antagonistic groups. The preacher must know the mind of the crowd and be "wise as serpents and harmless as doves." Let him be a man filled with the Spirit, to whom the call of God is clear and the claims of Jesus Christ irrevocable.

*c. The equipment.* The message of the preacher must be reenforced by music, vocal and instrumental, to assist in drawing and holding the crowd. Get the best talent obtainable—orchestra, cornet, band, or male quartette. Freely distribute Testaments and pocket editions of the gospels. Use automobile for pulpit and for singers. Go wherever a crowd can be gathered. Always obtain the consent of the proper city officials for use of parks and streets. Keep the appointments as regularly and punctually as the Sunday morning service.

*d. The message itself.* The message is the heart of the whole program. The open-air meeting is not an entertainment. The proposition is clean cut—"The matchless love of God for sinners—Choose you this day whom ye will serve—All we like sheep have gone astray—Come unto me all ye that labor—The Spirit and the Bride Say come." Whatever the attitude of the crowd, sympathetic or hostile, they are to be addressed as though the message never had been given. To many it will be an unknown God whom the speaker will present. But underneath each coat is a heart that ceaselessly yearns for the living God—aimlessly seeking strange devices to satisfy the in-

sistent demands of the soul. Preeminently, religion is the need of the crowd.

*e. The follow-up.* Those who are in charge of the park and street meetings must not be content with giving the message. So far as possible neat cards of invitation should be placed in the hands of those present, especially of those who manifest an interest, inviting them to places of worship and indicating how a personal interview may be held with the speaker. Some such information should also be given on a display card or banner which all can read.

## 7. EVANGELISM IN THE INDUSTRIAL FIELD

While the latest census figures are not yet available, it is estimated that there are 21,000,000 wage earners in the United States. This does not include the farmers. We understand this great section of our population to be the industrial field. By evangelism in industry we mean the proclamation of the Gospel of Jesus Christ, in the language of the twentieth century, to men grappling with the difficult individual and social problems of the times. The objective of this message is to win industrial men to acknowledge Christ as Saviour and Lord, and to live in loyal obedience to Him.

It is the judgment of the Commission that the men in industry, both in the office and in the shop or factory, are open to the gospel message as never before in the history of modern industry. It is significant when a great labor leader makes in effect the statement that "the only solution of our vexed industrial problem lies in a more consistent and intelligent application of the principles of Jesus as embodied in the Golden Rule." It is also in-

dicative of the workingman's desire for Christian leadership when the Ohio Valley Trades and Labor Assembly of Wheeling, West Virginia, unanimously declares its belief "that the teachings of Jesus constitute a platform upon which all men can agree. We believe that they can be applied to the industrial problem. We will cooperate with those who will join us in an earnest endeavor to apply his teachings in the Wheeling District." This is a twentieth-century Macedonian call, "Come over into industry and help us."

The plans should be made at once for the reinforcement of every agency which is endeavoring to bring the gospel message to industrial men through the spoken word or by the demonstration of the Christian spirit in service.

While local churches and denominational bodies should be urged and helped to do their full part in this field, it is our conviction that a powerful agency representing the united Protestant Church, and in close cooperation with all the churches, should immediately be authorized to lead in the evangelistic work with industrial men.

It has been demonstrated that the industrial man responds to the full Gospel from the messenger who speaks in language he can understand and who deals with problems vital to his life. The man going on this mission into this field, however, will wisely take into careful consideration the religious inheritance, consciousness, and outlook of the various groups in industry.

Finally, we suggest the enlarged use of the tested methods of contact with industrial men. Organized personal friendly contact in their homes is primary in im-



portance. Jesus began His project of evangelizing the world in a humble home. Mass contact is also important and may be secured through the labor union as well as in churches, halls, and theaters. Street and park meetings in the summer offer a platform largely used by the opponents of the Church, but as yet almost unoccupied by the Church itself. An unequaled opportunity to reach industrial men with the gospel message lies in the shop meeting at the noon hour.

Plans to enter the industrial field more fully should include a larger use of volunteer workers among industrial men themselves. We must work with as well as for the men in industry. More effective methods of relating these men to the churches of their choice should also be worked out. The suggestions made for street and park meetings are applicable to office and shop meetings.

## 8. EVANGELISM AND SOCIAL SERVICE

The great objective of both social service and evangelism is to bring God into human life. The purpose of both is the redemption of society. These two methods of work are not parallel but complementary and interrelated. The Christian message produces the spirit which makes community service possible and community service is brought to perfection when it wins men, women, and children to faith in Christ and produces a Christian social order for them to live in.

*All personal ideals center in Jesus Christ; all social ideals culminate in the Kingdom of God.*

The evangelism that does not plan for the community is socially deficient and the community service which is not evangelistic in its spirit and program is spiritually

deficient. Evangelism through social service is primarily a matter of spirit and point of view. This involves both social service agencies and the churches. They must be led to share each other's point of view and spirit and cooperate in all that affects the life of the community. The ideal church is one in which social service and evangelism are blended because they are born and nurtured in the same spirit of devotion.

*A thorough study of the total life of the community is the only adequate background for either social service or evangelism.* Surveys have been made and have varied greatly in value. Some have produced large beneficial results. A survey in every county and community, has in it evangelistic possibilities of untold power. The survey rightly conceived and carried out is an honest and intelligent attempt to find out what the whole task of the Church is, for the purpose of undertaking to do it. Such a complete study cannot be made unless all the community agencies are vitally related to it and all points of view are taken into account. The social service agencies are in possession of certain facts and experience which are invaluable. Wherever such agencies exist, their cooperation should be sought. Where there are no social service organizations separate from the churches, the opportunity is golden to lead the churches themselves to face and master all the facts of need and opportunity in the community.

There should be cooperation not only in securing the facts but also in interpreting them. Every social condition which lays waste life is a challenge to the reality of the evangelistic message and program of the churches. Service to the community through securing better hous-

ing conditions, espousing the cause of all the people in securing justice and better laboring and living conditions—in short, all that helps to safeguard and enrich human life furnishes an opportunity to win the attention and allegiance of many who could not be reached by ordinary evangelistic methods. Then, too, the reactions on the church workers are most inspiring and helpful. Religion becomes a matter of the most practical concern and reaches into all the interests of the community. It should go without saying that the motive in all this is not simply to add members to the churches but primarily to serve men.

#### 9. EVANGELISM DURING THE PERIOD OF LENT

Lent is peculiarly adapted to the evangelistic work of the Church. There is a natural freshening of life and a broadening of interests which encourage folks to think along new lines and better lines, and which seem to make it easier for people to come to definite vital decisions. In addition to these natural helps, the thoughts of people are turned to religious things by the advertisements in the papers, by the articles in magazines, and by the progress of the church year, which more and more recognizes the religious significance of the Lenten period as a period of self-examination and the Easter season as a time of spiritual exaltation.

To make the most of the Lenten period along evangelistic lines, a church must make definite plans to this end during the whole church year. The church program which seeks to be an all-the-year-round program of evangelism, embracing as it should all the various organizations of the church, must be framed so as to offer a

constructive program of church work, initiated in definite fashion in the fall and carried through in regular order, so that the church and the community may be ready for the season of harvest which the Lenten season ought to be.

First of all in importance is the preaching from the pulpit. There ought to be a definite evangelistic appeal in every pulpit utterance during the Lenten period.

The second item of church activity during the Lenten period, which grows naturally out of the first, is the enlistment and training of a few consecrated men and women who will cooperate with the pastor in personal work. We all are meeting day after day men and women in various walks of life who are waiting for someone to say the one word of encouragement which will bring them to decision. The pastor cannot possibly reach all the people whose names will be on his list of prospective members, but he can reach a large proportion of them if he has the ability and willingness to enlist others to help. Those who do assist the pastor should be asked to make a study of methods of personal work and should be encouraged in every way by the pastor and by their fellow-workers to continue in this most worth-while service.

The third item of the Lenten program should be the establishment of a definite program of prayer; that is, the prayer life of the people should be centered around certain great common subjects of prayer, and their lives should be united in a great volume of intercession. Some communions are finding it exceedingly helpful to provide their communicants with prayer booklets for individual, family, and church use, and this feature of church

work will be extended as the need for unified prayer is realized and the results of such definite prayer become evident in the life and work of the church.

The fourth item of the program is the organization and carrying through of some definite sort of training for the young people of the parish. It is exceedingly helpful if the pastor will organize among the children twelve years of age and older a group to make a careful study of the fundamentals of Christian faith and the meaning of church membership.

The fifth item of the program is the holding of noon-day meetings in some centrally located church or theater during the Lenten period. Palm Sunday may serve as a fitting time for the commitment of individuals to Christ and the Church. All of the churches join in this brief service, the message of the day being given by some local pastor or by some noted speaker from another city. throughout the country these meetings are proving to be most helpful.

Good Friday from twelve to three o'clock may well be observed by Protestant churches with special services. The city of Detroit witnessed a marvelous celebration this year. At the request of the Detroit Council of Churches and the Holy Name Society, the Mayor issued a proclamation closing the business houses for these three hours. The county offices, city hall, stock exchange, moving picture shows, and other places of business were closed. The Council planned for twelve great union services three hours in length, all of which were crowded to the doors and thousands could not get in. This made a most profound impression upon the city. Greatly

enlarged plans will be made by the Detroit Council next year.

#### 10. EVANGELISM THROUGH VOCATIONAL EVANGELISTS

We gratefully recognize the debt of the church to the vocational evangelists, who from the days of Whitefield, Finney, and Moody to the days of men now living, have aroused and stimulated the churches to a more zealous and spiritual life and ministry. There are men of signal gifts who have been used of God to stir churches and communities to deeper devotion, the results of whose work have been permanent. God has made some men evangelists of this type and there will always be a place in the church for the exercise of their gifts.

We are agreed that the normal and ideal condition in evangelistic work is where pastor and people unite in persistent pastoral and personal effort to win the entire community to the personal choice of Jesus Christ as Saviour and Lord. In the carrying forward of that work we will welcome the aid of those men and women who are authorized by the churches and have received the approval of God in the success which has attended their ministry. We will do all in our power to discourage sensational methods and the inordinate desire to increase statistics as well as undue emphasis on financial returns.

#### 11. EVANGELISM IN COLLEGES AND UNIVERSITIES

There is no more imperative evangelistic challenge than presents itself in the student bodies of the nation. In the colleges and universities under church auspices, as well as among the vast number of students in state universities, normal colleges, and in all tax supported insti-

tutions, will be found an opportunity for the presentation of the complete Christian message, the ready response to which would both startle and gratify the Church. Every possible cooperation should be sought by the Federal Council of Churches with the student departments of the Y. M. C. A. and the Y. W. C. A. in securing a hearing in all institutions of higher learning for the Gospel of Christ and for the work of Christ's Church in the world. We especially commend the method of encouraging student initiative both in the making of plans for any concerted evangelistic effort within the institution, and also for the continuous development of evangelistic responsibility among the students themselves for the enlistment of their fellow-students in discipleship to Christ and in all the varied forms of Christian service as a life work.

### Conclusion

The awakening Church of today faces a new world. She is face to face with the greatest opportunities of her history. She looks into such vistas of service and victory as she has not seen since the morning stars sang together. Countless millions of hands—empty, wounded, bleeding hands—are stretching out to her for help. Millions of voices cry to her from up and down the shores of the earth: "We have lost our way. The night is dark! We hunger! We thirst! We are naked and cold! Take us back to our Father! Give us God!" Will the Church answer the cry? Will she meet the need? Will she answer the cry of the hour?

This awakening Church must enthusiastically promote

the enriching fellowship of Christians, the overwhelming revelations of world needs, and the challenging progress of Christian service. How disappointing, how transitory, how inadequate will all this be unless men everywhere come into the new and fresh and vitalizing fellowship with Jesus Christ. The supreme issue before this awakening Church is that Christ shall be the great living reality of these days and that the membership of the entire Church of God shall be yielded to His complete mastery. With this vision and in answer to the challenge of the hour, the issue of Evangelism must make sure.



## CHAPTER IV

# SOCIAL SERVICE

The economic and industrial organization of society has attained, in the thought of our time, an importance which was never before attached to it. As a result the whole social order is undergoing a reconstruction. The urgent questions of the day are the questions of wealth and poverty, of capital and labor, of peace and war. Underneath these issues are the deeper questions of human rights and relationships. During the World War and because of it, the gigantic framework of society underwent a violent dislocation. The result is an insistent demand, not for readjustment only, but for reconstruction around enduring principles. At the heart of this problem lies the great field of social service.

The passion for social justice, as well as social service, consumes men today, and if this passion is to be satisfied the churches must emphasize the Christian social order and practice social service as never before. The rapidly expanding social work, together with the social unrest of our day, demands enlarged conceptions, new definitions, and the restatement of the program of the churches.

### I. What Is Social Service?

From the Christian point of view social service is the effort of the churches to find practical ways in which the prayer our Lord taught us, "Thy Kingdom come," may be answered; to obey the commandment, "Love thy neigh-

bor as thyself"; and to apply the Golden Rule to all the relationships of life.

## II. Why Should the Churches Emphasize Social Service?

1. Because the churches, by teaching the Gospel of Christ, have created a deep sense of the value of human personality, a consciousness of social solidarity and responsibility, and a real discontent growing out of a sense of the social wrongs of our day.

2. Because the churches have in the Gospel of Christ the only adequate basis for a sound social order for the reason that the churches deal with the deeper causes of social unrest, namely, sin in the individual and selfishness in society.

## III. What Is the Purpose of the Social Service Commission of the Federation?

The Commission of Social Service moves forward in cooperation with all the other departments of the federation in a determination to make and keep the community Christian. This it does by stimulating, coordinating, and promoting the social service work of the denominations, the churches, and the community.

## IV. Five Fundamental Objectives of the Social Service Commission

### 1. THE CHRISTIANIZING OF THE SOCIAL THOUGHT

Let it not be forgotten that the social question is primarily one of social thought. It is a philosophy before

it is an activity. The modern socialists have seen this, and hence they have spent their lives in seeking to mold the thought life of men and communities. They have been social teachers rather than social workers in all our great centers. We cannot expect to have a social order based on Christian principles, so long as our social philosophy is made by men who hold materialistic principles. The times are appealing to the churches to inspire the thought of the social movement, and to reconstruct the economic code of modern society on that industrial and economic philosophy which is germinal to Christianity.

## 2. THE CHRISTIANIZING OF THE SOCIAL CONSCIENCE

The most imperative need of our day is to Christianize the social conscience. "The churches must train a new conscience prepared to meet the new temptations of a commercialized age. Business problems have developed faster than the moral character. Many a man has gone down to ruin because his bank account has grown beyond his moral capacity to use his money sanely and justly." What Christianity must do through the churches in order to save us is to evolve a conscience that will match the progress of trade, that will consecrate and command the getting and the spending of every dollar, and the organization of industry itself.

## 3. THE CHRISTIANIZING OF THE SOCIAL ACTIVITIES OF THE COMMUNITY

Never before were so many people concerned with the amelioration of social conditions and social ideas; never before were there so many movements for human welfare. The relation which the Church should sustain to

these organizations is very important. The National Conference of Social Workers meeting in New Orleans in April, 1920, stated this relation to be as follows:

*Inspiration.* The Church should inspire all social movements with the Christian ideal and motive.

*Cooperation.* With every good movement the Church should cooperate heartily.

*Pioneer.* In all needy and undeveloped fields the Church is expected to lead the way.

#### 4. THE CHRISTIANIZING OF THE SOCIAL RELATIONSHIPS

If the fundamental social relationships of life are wrong, all life will be poisoned at its source. That a more complete Christianization of all social relationships—that of husband and wife and parent and child; that of employer and employed, buyer and seller; that between the citizen and the State; and lastly, that between one nation and another—is the paramount need of our day, cannot be questioned by those who know the present conditions of human society.

#### 5. THE CHRISTIANIZING OF THE SOCIAL SPIRIT

No one will question that the nature and influence of our future society will be made by the spirit that dominates it. Society has a right to look to the churches for leadership in the realm of spirit and ideals. The churches, more than any other organization, have been charged with this responsibility. If society is to be Christianized, if it is to be led by Christ, the churches must give leadership to the spirit of it. Christ's expectation for society can be realized only through the proclamation

by the churches of the Gospel which tells of His sacrifice for mankind, combined with the manifestation of the spirit of that sacrifice in the life of His disciples. The social life of our day can be made Christian only as it is filled with the spirit of the Cross.

## V. What Should Be the Program of the Social Service Commission?

The program of the Social Service Commission should grow out of the conditions with which the churches are confronted. It should seek to meet the outstanding needs of the community in practical ways. We name here a few of the outstanding needs in every community which should be taken into consideration in forming the program.

### 1. CONDUCT A CAMPAIGN OF EDUCATION

*The Bible.* First of all, the people must know what the Bible has to say about social service. The Bible is very clear and specific in its teaching upon this subject. This can be accomplished by insisting that the Sunday school lesson editors give more attention to the use of social service material, and by introducing supplementary studies which are now available into the various departments of the Sunday school.

*Study Courses.* The Commission should arrange for special study courses. Several good textbooks are available for this purpose and more are in course of preparation. In addition to a study of the general field of social service, special attention should be given to the study of the following phases of social reconstruction:

a. *The Industrial Problem*, which includes industrial justice, democratic industrial organization welfare work in factories, and the place of women in industry.

b. *The Race Question*, including the problem of the Negro, the immigrant, the Indian, and the Mexican.

c. *Country Life Problems*, as, the drift to the city, the tenant farmer, vacant churches, and lack of farm help and community ideals.

d. *Land Control*, both in the city and the country.

e. *The Christian Home*, and the care of children, including such matters as the family altar, housing conditions, child welfare, and divorce.

f. *The Problem of Food*, its production, pure food, distribution, waste, high cost, home economics.

g. *National Health*, dealing with physical education, marriage laws, social hygiene, effect of alcohol, drugs, nicotine.

h. *Education*, or the socializing and Christianizing of our present educational system, together with the formation of a national program of moral and religious education.

*Books.* A reading course should be established. This can be done by creating a church library on social service and by having each church member read at least one book every year. Small groups can meet from time to time for the discussion of the books read.

*The Open Forum.* Many churches have the open forum. If the churches really desire to capture the thought of our day for Christ, they must use the method of open discussion. This has been abundantly success-

ful when properly organized with a good leader, a vital program, and proper financial backing. Many places have the community forum, organized by the churches or by Christian men and women in the community.

*Publicity.* The work of education may find expression through advertising, the use of good posters, the wise distribution of free leaflets, and by using the local newspapers through editorials, open letters, and descriptions of programs and activities. The churches in every community are doing valuable work for mankind. The unfortunate thing about it often is that men outside of the churches are not aware of it.

*The Bulletin.* The Commission should arrange for occasional use of the last page of the church bulletin for some striking sentences or announcements regarding social service.

*An Annual Conference.* Every church should be represented in an annual conference on social service. If possible every minister of the city, and selected lay representatives, should be present.

## 2. MAKE A SURVEY OF THE FIELD

The Commission should urge the churches to make a survey of every community or district or industrial area, locating the forces which are working for and against the child, the family, the school, the Church, and the State. Definite information regarding the social conditions is fundamental to any effective social service. The churches should know more about the needs of the community than any other organization in the city. They should be headquarters not only for inspiration, but for

reliable information. The information thus gained should be organized in the form of charts and maps for exhibit and education. Every federation should have a map of its city showing the distribution of population, parks, playgrounds, and all institutions making for either the building up or the breaking down of the community life. More detailed suggestions are given in the first chapter of this book.

The Pittsburgh Council of Churches observes two principles in survey work which are fundamental:

a. Every community should make its own survey. This does not preclude the securing of expert guidance from the outside.

b. No metropolitan community can study its whole self at one time. The task is too great. A series of studies must be made by districts, or covering specific subjects of investigation.

The desire of the commission is not to advocate a survey which is so difficult that for practical purposes it is prohibitive, but a working survey such as local churches can make and require for their work, and which gives promise of reasonable accuracy without being too voluminous.

When churches undertake surveys it is important to work out the questionnaires with particular care, and to devise methods and organize the workers with initial thoroughness. The denominational secretaries on social service, the Commission on the Church and Social Service of the Federal Council, or, when extensive surveys are to be undertaken, the Department of Surveys of the Russell Sage Foundation, 130 East 22d Street,



New York City, will render assistance to churches and federations desiring more extended information.

### 3. ESTABLISH CONTACTS WITH THE VARIOUS GROUPS IN THE COMMUNITY

These social contacts should be both fraternal and cooperative for the purpose of establishing friendly relations and mutual understanding of common problems, as, for instance, with the local labor unions, the Manufacturers' Association, or the Grange. Again there are times when definite service can be rendered, as in the Juvenile Court. With some organizations the relations will be official and cooperative, as in the case of the United Charities or community welfare societies. It is the business of the churches not to take sides in any partisan controversy, but to promote Christian friendship and sympathy, and to stand firmly for the application, to all problems, of the Christian principles of righteousness, justice, and love. The survey will reveal the existing groups in any community. They may be classified as follows:

<p><b>CORRECTIVE AND REFORM MORAL WELFARE</b></p> <p>The Juvenile Court Prohibition Enforcement Movement Law Enforcement Societies Local Sabbath Observance Committee Prisons—the Police Department Social Hygiene Society</p> <p><b>SOCIAL WELFARE</b></p> <p>Board of Health United Charities Children's Aid Society Day Nurseries</p>	<p>Hospitals Orphanage Homes Homes for the Aged The American Red Cross</p> <p><b>COMMERCIAL AND INDUSTRIAL</b></p> <p>Chamber of Commerce Labor Unions Manufacturers' Association</p> <p><b>UNASSIMILATED GROUPS OF PEOPLE</b></p> <p>Foreign Speaking Groups Negro Population Indians Discontented Groups and Agitators</p>
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RELIGIOUS ORGANIZATIONS	The Park Board
Young Men's Christian Association	Civic Clubs
Young Women's Christian Association	EDUCATIONAL
The Salvation Army	THE PRESS—Editors and Reporters
Woman's Christian Temperance Union	Public Schools — Board of Education, Principals, and Teachers
AGRICULTURAL	The County Sunday School Association
The Grange	The Library Association
Cooperative Societies	The Daily Vacation Bible School Movement
The Dairyman's League	Night School for Foreigners
The Fruit Growers' Association	The Boy Scout Movement
The Society of Equity	Girl Scouts, etc.
CIVIC GROUPS	COMMUNITY BETTERMENT
The City Government — the Mayor and Heads of Departments	Social Settlements
Good Government Clubs and Leaders in All Parties	Play Ground Association
Good Roads Association	Community Singing
Housing and Sanitation Commissions	Community Moving Pictures
	Community Improvement Association

It will be seen at a glance that no one person could possibly make and maintain all of these contacts. The work should be divided. In every rural community the pastor should belong to the Grange or some other leading agricultural organization. In the city the churches should, as far as possible, identify themselves with the organized life of the community. The federation will find that many of its members are already related to one or more of these groups, in which case they may become its representatives.

#### 4. THE RELATION OF THE SOCIAL SERVICE COMMISSION TO THESE GROUPS

- a. There are three very important aspects of this prob-

lem, which may be stated as follows: Certain dangers beset churches when they enter the field of social service. First there is the crusading method. This is vicious, except as it is used to initiate or establish permanent work or as an educational device coupled with permanent activity. As a rule, plans that work satisfactorily as a part of a program of wide cooperation are most effectual. The second danger is that of independent action. Churches are strongly tempted to undertake ambitious pieces of work that have not been properly forecast and organized. The Commission on Social Service ought to be so strong that it can forestall both these dangers by its inherent power, win to itself the allegiance of every socially minded and socially hearted church in the city. It is well in all reform movements to go to the leaders of the opposition and acquaint them with the purpose and plan of the movement and try to change their minds. When all such efforts fail, an out-and-out fight may be the only solution. Never be partisan, narrow, fanatical; but never compromise the Christian standards of morality, justice, and spirituality.

b. We may set it down as a fundamental principle in cooperation that the Church need not necessarily stand for other organizations which are seeking to secure the same conditions; but the Church may work with any other society in so far as their purposes are similar. This will permit the Protestant Church to do many things in cooperation with Catholics and Jews or men who are not identified with any religious organization. There surely is sufficient work in the matter of social service for all well-wishers of human society to

stand upon a common platform in so far as these matters are concerned.

c. The third aspect of the problem of local relations is that of a growing tendency to see the work of the community as a whole. We wish at this point frankly to raise the question, Can the work of any Commission on Social Service in a given community be properly performed until the task is clearly conceived of in its entirety and the organization of the work adjusted accordingly?

No effort at social service can be effective without a community consciousness, a community ideal, and a community program. There is hardly a problem of social service that does not affect all of the people of a given locality, whether or not they realize it. There is not an individual, the totality of whose relationships stops with his family, his business, or his church; he is related to the entire life about him.

There are also some very vital questions to be considered. There is the problem of the relation between the various societies for the relief of poverty and the organizations seeking to cure and prevent poverty. Just what relation should the Social Service Commission of the Council of Churches sustain to these various efforts and organizations? Another example is the effort of the community not only to care for juvenile delinquents, but also to remove the causes of delinquency. There is a good demonstration of this phase of social service now being conducted in Youngstown, Ohio. The very valuable report of this work can be secured by writing to

the Children's Service Bureau, Community Corporation, Youngstown, Ohio.

## 5. COOPERATION IN COMMUNITY BETTERMENT

The churches are an integral part of the community life. Many churches are slowly dying because they are trying to live upon the community instead of for the community. They have no organized service, no vital program, no compelling ideal. In a very real sense the churches should be the community lighting plant and power house for the creation and distribution of the moral and spiritual energy which alone can sustain a healthy community life.

*Education.* Every community should have the very best public schools, including the best type of building, trained Christian teachers, and medical and dental inspection of the children. A public library with special provision for the children, reading circles, current topic clubs, lecture courses, musical entertainments, choral societies, and community singing classes increase the culture and quicken the moral and religious ideals of the community.

*Housing.* People can never be what God expects of them unless they live in clean, healthful homes with plenty of room, fresh air, and sunlight. The churches should create intelligent sentiment against bad housing conditions. Strangely enough this problem has become acute in some rural districts, where large groups of foreigners who go out to help harvest the crops are herded promiscuously like cattle in cramped buildings. It has been estimated that for every 100,000 deaths among the well-

to-do men, women, and children, there are 350,000 deaths among the same number of the poorly housed and poorly paid. There are four groups in the community responsible for this—the employers, the landlords, the city government, and the churches. Where there is no local housing association, the Commission on Social Service may secure guidance and help from the National Housing Association, 105 East 22nd St., New York City.

Keeping the back yard of the home clean and the front yard planted with flowers quickens the community pride. In some places a prize has been offered for the most beautiful flower garden. Along with this must go an increased interest in household economy and industry, such as canning clubs, home management, and serving.

*Sanitation and Health.* A healthy community is far more likely to be a godly community than is one where filth and disease abound. Here the Social Service Committee can cooperate with the Health Department. Good sewage, clean streets, pure water and milk, pure food, and the getting rid of flies and mosquitoes are all essential. Public baths and parks are necessary in big cities. In addition to proper hospital facilities every community should have a house-to-house nurse and a physician to look after the needy.

*Civic Righteousness.* Good government is vital to the life of any community. This can exist only where there are clean, honest, public-spirited officials at the head of the government. It is the duty of the churches to raise up such men and women and then insist that men and women of this type be elected to office, irrespective of party affiliation. Whenever the issues involved are

moral, the voice of the churches should be heard. The Social Service Committee can help create this moral sentiment, crystallize it into intelligent public opinion, ascertain the exact facts in a given situation, and then bring public opinion to bear upon the solution.

*Recreation and Sociability.* Very often the lax moral condition of a community is due not so much to the lack of recreation and sociability as to their existence under improper surroundings and influences. Every community should provide supervised playgrounds for children and organized athletics for the young people. In these matters the public school authorities and the federation may well act in cooperation.

The social life of a community is a matter of grave concern in many places. Sometimes it is utterly lacking and again it exists, but in a bad form. The churches should provide healthy, interesting social activities. The home should be encouraged to become more and more the natural center of the social life of the young people. In almost every community the adults have their lodges or the Grange, but the recreational and social life of the young people has been sadly neglected.

*Child Welfare.* Aside from the children with comfortable homes, well-to-do intelligent parents, and the privileges of the Sunday school and public school, there are in every community children who must be looked after and who present special problems in social service. There are the neglected and ill-treated, the improperly fed, the orphaned, the illegitimate, the foundling, the diseased, the defective, and the delinquent. If there are not in the community organizations and institutions

looking after these children properly, then the churches unitedly should take the initiative, arouse public sentiment, disseminate knowledge, and actually care for all such children. Better still, they should seek to eliminate the causes that produce them.

*Cooperative Programs in Neighborhood Communities.*

A helpful service can be rendered if the churches of a given neighborhood through the Social Service Commission enter into relationship with civic, municipal, social, educational, and other bodies, including the lodges and labor unions of that neighborhood. Through this cooperation it will be possible to develop a community consciousness and work out valuable programs for the neighborhood.

In order to do this the following suggestions may be in order:

a. Make a neighborhood community map of the city with the following principles in mind:

- (1) The neighborhood is of such a size that all neighbors are within walking distance of a natural center.
- (2) Neighbors are sufficiently homogeneous to make it possible to unite in common efforts.
- (3) It will usually be found that there is some past experience in unified enterprise which will serve as a basis for future cooperation.

b. Utilize any existing neighborhood council composed of representatives of the neighborhood churches. Where none exists encourage the formation of such a council,



timing the suggestion to meet some actual community need as it arises.

c. Enlist this council in the study of the common church responsibility as related to obvious community needs.

d. Secure from such religious organizations as the Y. M. C. A., Y. W. C. A., and Salvation Army a statement of existing programs for neighborhood communities. Set community church councils to studying and coordinating these programs with each other, with the programs of the local churches, and with the plans of the community church.

By efforts along these lines there can be a valuable conservation of effort and resources while performing certain vital community tasks.

## 6. HELP IN THE RECONSTRUCTION OF MODERN INDUSTRY

Because the most stupendous task in connection with social reconstruction is the Christianizing of industry, additional space has been allotted for its discussion. It should be the aim of every Social Service Department to make some genuine contribution toward the accomplishment of this task. The entire Christian program of social betterment is imperiled if the vast and deepening cleavages in the realm of industrial relationships are to remain. We would not be true to the challenge and opportunity of this hour in the history of the Church if we did not recognize the seriousness of the moral issues growing out of the economic processes of our time.

The Church is confronted today with one of the most elemental movements in human history—the movement

of the working class toward a new status in society. The war has but deepened and broadened the current of democracy which flows with the tides of this movement. The conflict in the arena of economic organization is only equalled by the confusion in the minds of men as they seek what is right and just. The very words righteousness and justice mean entirely different ideas to the conflicting groups. Is it a censurable instinct in men, which leads them to ask the Church, the custodian of the treasury of Christian morality for her understanding of what justice means? The Church should be the first to see what justice demands, what honor requires, and what the Christian spirit dictates.

The justice in which the Church believes and for which it must fearlessly stand is a justice which recognizes the sacredness of human life as the supreme end of industry, and never as a means. It recognizes human brotherhood as not only the spirit of individuals but the test of the organized system by which industry operates. It contemplates an equality of opportunity for the development of Christian personality as the birthright of every human being which neither industry nor any other phase of human relationship must impair. It enjoins the settlement of controverted issues by the meeting of minds and the conciliation of interests as in the presence of Christ, and not by force. This is the kind of justice in which the Church believes.

The scales of this justice which the Church brings to the world movement in industry would change the status of labor from that of an employe to that of a partner. The Church is not prepared to advocate the employment of any particular industrial system, but it

does affirm the Christian character of the aim involved in this fundamental change in the relationship of industry. The relationships of employer and employe will be Christianized in that degree, that all those involved in industry share its responsibilities and rewards in the status of co-workers and not as class conscious groups of owners and managers on the one hand and of labor on the other. The time has come when the churches must make it perfectly clear to all men that they stand for an industrial order in which the Christian spirit shall flow unimpeded through an economic organization which is democratic, humane, and brotherly in its very structure.

To that end we suggest the following next steps:

- a. Fraternal conferences of employes and employers, under Christian auspices.
- b. The widespread dissemination of the social ideals of the churches, as stated by the Federal Council.
- c. The systematic organization of contacts between the members of industrial groups through various civic movements, such as community forums.
- d. The study and encouragement of the cooperative movement as a preparation for and education in industrial democracy.
- e. We should encourage the experiments of men of good will who are seeking to share the control of industry with their employes.

## 7. DISSEMINATE THE SOCIAL IDEALS OF THE CHURCHES

The social ideals of the churches in relation to the problems involved in community betterment and social re-

construction are concisely stated in the action taken by the Federal Council of the Churches of Christ in America, at a special meeting held at Cleveland, May 6-8, 1919. They should have the widest possible study.

**RESOLVED:** That we reaffirm the social platform adopted by the first Quadrennial in Chicago, 1912, and ratified by the Second Quadrennial in St. Louis, 1916.

That the churches stand for—

- I. Equal rights and justice for all men in all stations of life.
- II. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
- III. The fullest possible development of every child, especially by the provision of education and recreation.
- IV. Abolition of child labor.
- V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
- VI. Abatement and prevention of poverty.
- VII. Protection of the individual and society from the social, economic, and moral waste of the liquor traffic.
- VIII. Conservation of health.
- IX. Protection of the worker from dangerous machinery, occupational diseases, and mortality.
- X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.
- XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.
- XII. The right of employes and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.
- XIII. Release from employment one day in seven.

- XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
- XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.
- XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Facing the social issues involved in reconstruction,

RESOLVED: That we affirm as Christian churches,

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the cooperation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.
2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.
3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance, and experimentation in profit sharing and cooperative ownership.
4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

## VI. What Should Be the Organization of the Social Service Commission through Which the Federation Functions?

### 1. THE SOCIAL SERVICE COMMISSION OF THE FEDERATION

The Commission should be composed of the strongest men and women in the churches, who can make social service effective and attractive. Everything will depend upon the caliber and character of this Commission, and hence great care should be taken in selecting it. The size of the Commission should be determined by the conditions, also the organization of the Commission itself. It should not be overorganized, but there should be sufficient organization within the Commission to make its work effective and efficient. It is well in the beginning not to have more than two main committees. Others may be created as the work develops. We would suggest that all newly organized federations study the plan of organization adopted by existing federations, especially the federations of Louisville, Kentucky; Baltimore, Md.; Cleveland, Ohio; Detroit, Mich., and Pittsburgh, Penna.

### 2. THE DENOMINATIONAL SOCIAL SERVICE COMMISSIONS

Most of the denominations now have either a commission or a committee concerned with social service, and these commissions ought to be used to the utmost. While it is true that social service is no longer a denominational matter, nevertheless there are lines of approach to social service problems which can best be reached through the denominational agencies. While it

is true that social service is no longer a denominational matter, nevertheless the aid of denominational agencies is often indispensable to a federation in securing the support of individual churches; especially is this true where the federation includes well-marked ecclesiastical jurisdictions.

### 3. THE SOCIAL SERVICE COMMISSION OF THE FEDERAL COUNCIL

This Commission is fully organized with an Executive Secretary and a Research Department and is ready at all times to render every possible assistance. Application should be made to this Commission for the Social Service Year Book which contains valuable information. The Social Service Commission of the Federal Council of the Churches of Christ in America is equipped to assist the federations, on the field, in outlining and setting up their social programs, and to furnish needed information through its research department. The Commission prefers always to work in cooperation with the denominational agencies.

### 4. THE LOCAL CHURCH SOCIAL SERVICE COMMITTEE

Every church should be encouraged to have a Social Service Committee and these committees should be impressed with their obligation for the social conditions in their community or neighborhood.

### 5. THE WOMEN OF THE CHURCHES AND COMMUNITY SOCIAL SERVICE

The women of the churches have taken as yet very little active part in local social service movements, ex-

cept as they are individually members on boards and committees of charitable societies. They have entered the field of social service mainly in distant communities through their home and foreign missionary work. Here is a great latent force which must be awakened and for which instruments of effective expression are to be formed. The women themselves must work out the problem with such assistance, especially initial assistance, as the federation may render, in order to know the whole of the community problem and bear their share of the responsibility as Christian citizens. It is recommended that churches elect women delegates to the council of the federation.

#### 6. A RURAL DEPARTMENT OF SOCIAL SERVICE

As the organization and cooperation of rural churches advance, and neighborhood, township, and county federations of churches are formed, or, in villages and small towns where there are two or more churches, joint action is secured by a simple form of committee organization, the necessity of a rural department of social service or a committee on social service will at once arise. The principles to be applied are not essentially different from those used in urban centers. The problems involved, such as cooperation with social agencies, relations to the local and state authorities, industrial and labor problems, recreation, public health, social hygiene, crime, and delinquency, are all present but in different forms. They require the same study, the same principles of the survey, the same collective action. In the country most social conditions are not so acute as in the city; but in other regards the need is greater because



of the lack of organization and the comparative poverty of social life. Rural areas offer, therefore, fascinating fields for service, and they put a premium upon ministers and laymen who have social vision and organizing skill, and who will consecrate themselves to the enrichment of rural life.

### Summary

The Church today looks out upon a confused, but an aspiring world. All mankind wants a better, kinder, and more just society. Never was the Church confronted with such an opportunity to cooperate in helping make the world in which we live Christian. The Social Service Commission of each City Federation is admirably adapted to make a large and enduring contribution to the rebuilding of the social order. The program here outlined is brief but it is constructive and vital, and when undertaken by leaders who possess vision, courage, and consecration, the results will be assured.

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## CHAPTER V

# RELIGIOUS EDUCATION

The Commission on Religious Education was asked "to bring to the Convention a program of united Christian effort for the Church." In addressing itself to this task, the Commission was mindful of the fact that during the last three years a rapid movement has been taking place for the organization of local federations of churches, until now upwards of forty cities are thus organized and provided with employed secretaries. How is the interchurch council or federation to relate itself to these other denominational and interchurch agencies and programs, and precisely what share is it to have in shaping and in putting into effect a community program of religious education? That is the problem.

In view of situations so complex, so different from each other in different communities, and so rapidly changing, and in view of the fact that the Commission was asked to determine standards and methods of procedure for an element of community life which is almost wholly new, it seemed necessary as a first step to gather such experience as might be available from those who are now facing the problem of religious education as secretaries of local councils of churches. What are the elements in the problem, as they see it?

The Commission accordingly sent out to the various federation secretaries, and to others who might be presumed to have some experience of community problems, a series of questions, followed a little later by a second

series, in which effort was made to think through together the difficulties which present themselves to those who, in the interest of closer cooperation and increased efficiency, are seriously concerned in harmonizing the various plans for the religious education of the community.

A very gratifying number of replies to these questions was received, a perusal of which revealed the following facts:

1. The presence already in most communities of a considerable number of agencies for religious education responsible to different authorities, local, state, or national, denominational, interdenominational, or undenominational, each promoting its own separate program of education.

2. A marked tendency to think of religious education in the local community mainly in terms of the organization with which one happens to be officially connected, such as the local Council of Churches, Sunday School Association, Young Men's Christian Association, and Young Women's Christian Association.

3. A tendency on the part of secretaries to ignore those local agencies and programs of education to which the Church is not directly related and for which it does not consider itself officially responsible.

4. Little evidence of any attempt impartially to appraise the value of various types of religious educational work.

5. A general recognition of the need of closer correlation of the educational programs of existing agencies.

6. A tendency to advocate expedients rather than to

**EVERY FEDERATION  
SHOULD:**

**Formulate its Educational  
Policy in the light of  
Local conditions and to  
meet local needs**

**Coordinate its Religious  
Educational Forces in a  
Common Plan for a  
Common Task**

**HAVE YOU  
A Clean-Cut Religious  
Educational Program**

analyze a situation in the light of fundamental principles; to apply remedies rather than to deal with causes.

7. A general failure to study the whole situation and to help in planning a religious education program so as to meet community-wide needs, and consequent failure to meet these needs adequately.

8. The inability of any one agency to comprehend the task of religious education for the community as a whole.

9. The lack of any educational policy on the part of most local federations. (In one instance only did an interchurch federation send in a carefully formulated statement of its aims in religious education and its proposed method of procedure.)

10. Frequent lack of constructive suggestion from writers who gave the results of their individual thinking, and, on the other hand, most valuable suggestions from writers whose reports embodied the results of group thinking and discussion in a conference of local leaders.

In view of these facts, it seemed clearly presumptuous for a commission sitting in New York to undertake to formulate a program or standardize procedure for secretaries of interchurch federations who are facing, in their respective communities, widely different conditions. It is a matter of grave doubt in the minds of the Commission as to whether it is possible to frame any one standard program of religious education that will apply to all communities. The most that can be done is to indicate the procedure by which a department of religious education in a local interchurch council or federation may formulate its educational policy *in the light of local conditions and*

*to meet local needs.* Such a plan of procedure, to be of value, should be made by those who are to carry it out.

The report of the Commission on Religious Education therefore differs in character and method from other reports presented to the Convention. It does not present a standardized program or "blue print" to be followed in the organization of interchurch councils. It does not even summarize the individual judgments of members of the Commission. To have followed this course, the Commission would have been obliged to condense into the briefest compass the statements of principle and method which are already easily available to the earnest student in several well known handbooks.<sup>1</sup> The Commission felt that in view of the existing complexity and delicacy of the educational situation in most communities, the variety of conditions in different communities, and the rapid changes taking place in the whole field of religious education, it would render a greater service by raising the specific community problems which every secretary of a local council of churches must meet and by suggesting a method of approach to and attack upon these problems; and that the time of its report at the Convention would best be taken by discussion in which the wide experience of those present would be brought to bear upon the problems.

The report, therefore, assumes the importance of religious education. It presents no argument on this point. It likewise assumes the existence in the local community of various agencies charged with responsibility for formu-

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<sup>1</sup>As examples of such books the following may be mentioned: Athearn, "A National System of Education"; Coe, "A Social Theory of Religious Education"; Cope, "Education for Democracy." Each of these contains an extensive bibliography.

lating programs of religious education and the more or less general use of such authorized programs. The report does not express a judgment regarding either agencies or programs. It defends no theory of religious education. It advocates no specific method of organization. Its purpose is to lead secretaries and others who may be facing the community task to think—independently, inductively, and constructively. It indicates points of confusion that may exist in any field, and issues that are likely to arise and demand a settlement. In short, it offers not a series of *conclusions* which are to be regarded as final and authoritative, but a *method* by which local secretaries may sit down with all persons immediately concerned, study the local situation in all its bearings, and arrive at their own conclusions.

The Commission has, therefore, followed this method in the preparation of its report. Not only has the Commission as a whole met several times, but the Executive Committee has held seven conferences, and through its secretary has conducted an extensive correspondence with the fifty or more secretaries of interchurch federations or councils and with a selected group of other persons interested in religious education. In addition to these preliminary investigations and conferences, the Commission spent a day at Cleveland in advance of the Convention, carefully restudying the problem in the light of the reports of the other Commissions which had not been previously available. During the first day of the Convention its members listened attentively to the discussions on other reports. Throughout all of this preliminary study, the Commission consistently adhered to its purpose, viz: to analyze in the most painstaking fashion the



community problem of religious education from the point of view of the interchurch secretary, to locate the major issues, to discover the exact points where differences of practice or conviction are likely to occur, and to state and restate these issues until they should be formulated so clearly in topics for discussion that no time would be lost through irrelevant remark or argument. In short, the Commission proposed nothing less than to inject the community problem into the Convention itself, for general discussion by the several hundred delegates present. It is, in fact, *their problem* and its solution, so far as a solution has been arrived at in this report, is *their solution*. The Commission placed at the disposal of the delegates the results of its own group thinking in its analysis of the issues involved. Further than this, it refrained from indicating what conclusions must be reached. No one, not even the members of the Commission, had any preconceived notion as to what conclusions would be reached. The chairman of the session confined himself to the task of writing upon the blackboard, one by one, the questions for discussion, recording the suggestions as given consecutively from the floor, and briefly summarizing conclusions when the discussion seemed to have exhausted the experience of those present in respect to a particular group of questions.

There were three reasons for the use of this method in preparing this report: The Commission had a conviction, first, that the results of such group thinking are more reliable than individual opinions and convictions formed alone; second, that people do not act on other people's opinions or standardized solutions, at least not as intelligently and effectively as when they themselves

share in formulating them; and, third, that no single standardized solution of so complicated a problem could be worked out, but this method is the one which every local council of churches will need to follow in working out its local program. The Commission felt that the application of this discussion method by the Convention itself would prove the best possible demonstration of its value—a judgment which seemed to be confirmed by the hearty applause of the Convention at the close of the session.

For the questions worked out in advance by the Commission and used by the chairman of the discussion, see pages 129-136. There, also, will be found an epitome of the discussion.

The conclusions actually arrived at in the group thinking of the convention delegates during their discussions may be summarized as follows:

### Summary of Conclusions

#### 1. THE PROBLEM ANALYZED

In the communities represented, the following agencies are to be found, all concerned in some way with religious education: Sunday schools, Scout organizations, daily vacation Bible schools, Protestant Teachers' Association, denominational colleges, community schools of religion, homes, parish schools, Christian Associations (Y. M. and Y. W.), the local interchurch council or federation, the women's missionary societies, Weekday Religious Education Committee, Woman's Christian Temperance Union, Saturday craft schools, young people's societies, parochial schools, public schools—nearly a score of agencies, in

the aggregate. Although these may not all be present in any one community, yet many are to be found in all communities, and *the presence of so large a number of agencies, promoting independent programs, is the first factor in the secretary's problem of community religious education.*

## 2. NEED OF CORRELATION

In the programs of these agencies are to be noted the following objectives: Bible study, heroes and heroism, mission study, history, morals, social morality, temperance, social service, methods of church work, church loyalty, patriotism, worship, life problems, vocational guidance, organized recreation, child welfare, Americanization, international friendship, psychology, science of teaching. Not an exhaustive list, but suggesting *the need of correlation and cooperation in curriculum-building.*

## 3. OVERLAPPING AND NEGLECT

a. The following groups are mentioned as being actually touched by the independent activities of the several agencies: Church children, some non-church children, some non-English-speaking persons, employed boys, working girls, shop workers, public school children, some adults, church women, college young women, parents, Sunday school teachers, ministers, officers and administrators of religious education. *How many of these several groups are being influenced in any given community, and how many are wholly or largely outside the aggregate influence of all agencies, is, of course, the vital question for every secretary.*

b. Some idea as to *the extent of the neglected area* is

indicated in this list: Children of homes only nominally Protestant, children under five and over twelve years of age, children of working people in industrial communities, foreign-born mothers, apartment house residents, immigrant groups, children of the rich, rural and migrant groups—surely an impressive showing!

#### 4. THE TEACHING AIM OF THE CHURCHES

Turning now from conditions as they are to consider what ought to be the objective of the churches, running through all these programs of all agencies, the broad purpose may be summed up in the statement: *To produce Christlike character in the individual; to bring in the Kingdom of God, in the community and in the world at large.* More specifically, this involves familiarity with the mind and personality of Christ, with the Bible, understanding and acceptance of the Kingdom of God, the assuming of a personal relation to God, the development and acceptance of moral standards, a Christian community consciousness, an attitude of reverence for and obedience to law and government, an attitude of community cooperation, a sense of responsibility, an appreciation of the Church and of worship, a sense of stewardship, a responsiveness to conscience, the application of moral principles to conduct, fidelity to duty, a self-directed and controlled life.

Teaching and Conduct. In the production of this type of character, the plan of the educator should not contemplate such predetermination of response and action as would rob the child of freedom and initiative. *It is the task of the educator, and of the Church, to bring to him the accumulations of past experience in such manner*

*as to aid him in determining for himself his conduct in respect to concrete situations as they arise.*

## 5. NEED OF A COMMON PROGRAM

In order to facilitate cooperation in religious education between the various community agencies *there are needed a common objective, a standardized educational program covering the year and formulated in terms of the child's experience, and trained leadership.*

a. *The Product of Joint Effort.* Such a program is not merely the sum of the separate programs of the several agencies. It is rather a unified common program of religious education for the community. In it the activities of all will be completely correlated in the interest of economy and efficiency, and provision will be made for the attainment of every legitimate objective of any single agency, such as missions or social service. *Such a program is the product of the joint effort of all community agencies concerned with religious education.*

b. *The Unifying Principle.* *The unifying principle of such a program is primarily the welfare of the individual himself, his usefulness and development, realizing, however, that this will only be secured when the ideal of such development regards him as a child of God, a religious and social being.*

c. *Place of Activity in the Educational Program.* *In such a program of religious education activity will hold a central place; inasmuch as there can be "no impression without expression," no teaching apart from conduct. The knowledge of Jesus Christ must be experimental and*

practical; life is whole; religion cannot be divorced from actual living. Service gives point, meaning, and motive to teaching.

## 6. THE WORK OF THE COUNCIL OF CHURCHES

a. *The function of the local council of churches in respect to religious education in the community is fourfold:*

- (1) To conduct a survey.
- (2) To take the initiative in forming a community council of religious education to effect fundamental correlation of agencies and the working out of a common program.
- (3) To evaluate agencies and programs now in the field.
- (4) To become the voice of the churches in respect to their common educational task.

b. *In Cooperation. For groups now inadequately reached, the local interchurch council should seek to work through existing agencies, suggesting specific tasks to one or another as opportunity offers.*

c. *On Its Own Initiative. Whether it should have a distinct program of its own, or just what distinctive part it should have in the common program, will depend upon the local situation.*

## 7. THE COOPERATING AGENCIES

*The local council of churches has a right to look for cooperation in working out the common program to the various agencies already in the field. Each agency will profit by the perfecting of cooperative relationships.*

### **Application to a Local Council of Churches**

The Commission feels that the method followed in the Convention is the one which a local council of churches can use.

This Commission is convinced that local councils of churches are in a position to render a distinct and timely service to their communities by bringing together for purposes of community study those persons and agencies which are in any way concerned with or interested in religious education. Just what agencies and persons are to be thus assembled in any given instance will depend upon local conditions. The Commission of the local council of churches will move carefully in making up the list of such agencies, guarding against the danger of being identified with faddists or propagandists, on the one hand, or of giving its indorsement merely to some partial existing program, on the other. It must be distinctly understood that the council of churches will concern itself with nothing partisan or partial. It is interested in the community as such, and while it has no program of its own to urge, it seeks, through cooperation of all agencies of all the churches, an adequate program of religious education for the whole community.

Having determined, through careful inquiry and counsel with denominational and educational leaders, the personnel of the group which is to make a study of the local problem, it will then be the task of the Commission on Religious Education to make painstaking preparation for this group study. How this should be done has been indicated in what has already been said in describing the

preparation for the report of this Commission, but the main points are again summarized here:

a. The first secret of success through discussion is the careful preliminary study of the problem, the location of the real issues, and their statement in clear question form in advance of the meeting. Here is where church meetings, adult Bible classes, and many other so-called deliberative assemblies often fail. No one has taken the trouble to make sufficient preparation. The remarks run off on minor points, people exploit individual hobbies, issues are confused, and the discussion gets nowhere. No other result can be expected. With no method for determining the topics for discussion, under the main subject, each person talks about what happens to be in his own mind and the discussion scatters. There is no real facing of issues and thinking through to conclusions. Individual thinking is just as lacking in result as group thinking, if this haphazard method is followed.

b. A second secret of success is order and progress in the questions themselves. The questions do not represent several unrelated topics. In the case of the Convention the first three questions consisted simply of a report on the situation in religious education as it now exists in the various communities represented. These were intended, by calling forth an expression of concrete experience, to break open the problem and make it live to the assembly, so as to become the basis for fundamental thinking. The next three questions, 4, 5, and 6, with sub-questions, formed the basis for such thinking together toward a solution of the problems found locally in religious education, without reference at this point to the



part which a local council of churches might take in such solution. The next three questions, 6, 7, and 8, dealt with this phase of the problem more specifically and led up to the real purpose of the hour—namely, to discover the distinctive place of the local council of churches in the local program of religious education. Questions 8 and 9 concerned the actual steps which a local council might take in inaugurating the program determined upon. These had to do with action, the policies and methods by which each local council of churches is to carry out its program. Because of the wide difference between various localities, this would largely have to be handled by the local secretaries after reaching home.

c. A third secret of success is the method used in the discussion itself. A chairman, who has studied how to handle discussions and who has had experience in presiding at discussional meetings, should be selected. He acts strictly as chairman, never letting his own viewpoint be known and never doing anything to bias the discussion in any way. His business is to state the questions and preside over the discussion. Adequate blackboard space should be available. The questions are not given out in advance. This would tend to scatter the thinking. Instead, each question, as it is put before the group for discussion, is written clearly on the blackboard so as to be plainly in view of the assembly. As the discussion on each question proceeds, the chairman writes upon the blackboard in a phrase or a sentence the main point contributed to the discussion by each speaker. At the close of the discussion of each question, time is given to glance back over the suggestions which have been made as they were epitomized on the blackboard, and the chairman

verbally summarizes the general conclusions reached, or recognizes in his summary the major differences in the opinions held.

By this method, there is opportunity actually for the group to think together. Each person's contribution stimulates further thinking and helps its progress. There is opportunity to gather from the group a variety of experience and viewpoint for the solution of the problem; but, as in all good thinking, each contribution bears directly on the problem in hand and helps toward a group conclusion as to the solution.

In order that the method may be clearly set forth, the Commission appends to its report a more complete account of the Convention session, in which are indicated the nature of the Chairman's leadership, his use of carefully phrased questions, the responses from the floor as noted upon the blackboard, and the Chairman's summaries of discussion.

### Epitome of Convention Discussion

Because of the limitations of time certain questions had to be omitted in the morning session and were considered in a supplementary session in the afternoon. This summary includes both the morning and afternoon discussions.

In opening the discussion the Chairman explained that his purpose was not to secure any particular predetermined answers; but to give opportunity for the freest and most open-minded discussion of the problems. Further, he said he was using questions which had been carefully worked out by the Commission and was simply acting as the Commission's representative.

**Question 1. What agencies in your community are conducting programs of Religious Education?**

BLACKBOARD EPITOME OF DISCUSSION

Sunday Schools	Local Federation
Young Women's Christian Association	Women's Missionary Societies
Scouts	Weekday Religious Education Committee
Daily Vacation Bible Schools	Woman's Christian Temperance Union
Protestant Teachers' Assn., N. Y.	Saturday Crafts Schools
Denominational Colleges	Young People's Societies
Community Schools of Religion Homes	Parochial Schools
Parish Schools	State Schools (i. e. Public Schools)
Young Men's Christian Association	

**Question 2. What is included in these programs of Religious Education?**

BLACKBOARD EPITOME OF DISCUSSION

Bible Study	Temperance
Science of Teaching	Social Morality
Mission Study	Child Welfare
Social Service	Life Problems and Vocations
International Friendship	Methods of Church Work
Americanization	Morals
Church Loyalty	Worship
Psychology	Organized Recreation
Patriotism	Heroes and Heroism
History	Service

**Question 3. a. Who are now being reached by these programs?**

BLACKBOARD EPITOME OF DISCUSSION

(Some) Church Children*	Employed Boys
S. S. Teachers	Shop Workers
(Some) Non-Church Children (?)*	Public School Children
(Some) Non-English Speaking Children*	Some Adults
	Ministers
	Working Girls

\* Question mark because of query from house as to correctness; "Some" was added from house because statement otherwise considered too sweeping.

Church Women	College Young Women
Officers and Administrators of	Parents
Religious Education	

b. What groups are largely unreached by any program?

BLACKBOARD EPITOME OF DISCUSSION

Children of Nominally Protestant Homes  
 Children of over Twelve Years of Age  
 Children of Working People in Industrial Community  
 Foreign-born Mothers of Little Children  
 Children under Five Years of Age  
 Apartment House Residents  
 Immigrant Groups  
 Children of Wealthy  
 Distinctly Rural Groups  
 Migrant Groups

VERBAL SUMMARY

The Chairman of the discussion rapidly reviewed the Blackboard Epitome under the first three questions.

**Question 4.** What should we seek to accomplish in the life of the community through these Religious Education programs?

BLACKBOARD EPITOME OF DISCUSSION

Development of Virile Christian Character  
 Christian Community Consciousness and Responsibility  
 Familiarity with the Bible  
 Worship  
 Reverence for and Obedience to Law and Government  
 Community Cooperation  
 Moral Standards  
 Understanding and Acceptance of Kingdom of God  
 Leadership  
 Development of Christian Attitudes toward People and Races  
 Appreciation of the Church  
 Stewardship  
 Personal Relation to God  
 Conscience  
 Personal Responsibility for Government  
 Personal Evangelism  
 Applied Ethics and Duties  
 Fact, Mind, and Personality of Christ  
 Self-Controlled Life

## SUMMARY OF VARIOUS OBJECTIVES

(As given above, suggested from the floor)

Christlike Character in the Individual and Bringing in the Kingdom of God in the Community and in the World.

a. Do we expect to secure certain kinds of predetermined action, or do we expect to help children, young people, and adults meet their problems of Christian living as they arise?

(No material written on blackboard)

## VERBAL SUMMARY

(Given by Chairman after several had spoken)

The sense of the group thus far in the discussion is that there are certain things which are predetermined and should be brought to the child, particularly children under twelve years of age, but that after that age we should hope that they would use this earlier training in acting for themselves.

When the Chairman gave opportunity for objection or addition to the group thinking, the following was added from the floor:

*Voice from Floor:* I think that is all right, but it depends on what you are going to predetermine. If the thing that you have in mind is that you are developing a character—all right; but see that you give the child a chance to develop it, and understand that you can't develop a character in anybody else on earth. If we will put before the child the situations of life, suggest the principles by which they can be met and solved, and then trust the child within the range of his experience and environment to reach better conclusions than we can reach for him, I believe we shall strike pretty near the truth. (Applause.) By that process the character that is formed will work itself and doesn't have to have a policeman standing over it.

General approval of this modification was evident, and so recognized by the Chairman in final summary on this question.

*Chairman:* You may care to think about this related question, which we shall not have time to discuss.

b. What difference, if any, exists between the purpose of religious publicity and propaganda, and that of Religious Education?

Question 5. How can we work most effectively and intelligently to reach the results to be accomplished by a Religious Education program?

## BLACKBOARD EPITOME OF DISCUSSION

Standardized Program	Objective, as a Test
Program for the Church Year	Program for the Child
Emphasis on Trained Leaders	

The Chairman allowed the discussion on the main question to continue for only a few minutes and then introduced a sub-question.

*Chairman:* Will you discuss this question which is already before us in this assembly? Each Commission has brought in a program of religious education in connection with its report: Missions, International Good Will, Social Service, and others. The question is:

a. Shall we do better by separate Religious Education programs in missions, social service, evangelism, etc., or by working out a unified program of Religious Education in which these take their appropriate place? Why?

## BLACKBOARD EPITOME OF DISCUSSION

Correlation of Agencies  
Unified Program

*Additional Comment from Floor*

*One Speaker:* That will depend a good deal on a distinction which you might draw; for instance, in missionary education, between missionary education that tends to build character and missionary education that is in the nature of publicity or propaganda in the Church at large. There can be no question, I think, in any of our minds that the former belongs as an integral part of religious education and it should arise in that Commission. The same is true of social service. But I believe that it can best be solved by having on the Commission on Religious Education a missionary education expert who is also on your Commission on Missions. Let there be a correlation and unification of work by this cross-membership. The same is true of your Commission on Social Service.

*Another Speaker:* May I suggest in reference to what has been said that there needs to be considerable care that the correlation of missions and social service is complete enough to avoid a kind of distinction between education and publicity propaganda that may be fatal to both. For instance, there are very large types of missionary propaganda that are distinctly un-Christian in their results, such as presenting the idea of sending the Gospel to the heathen with the idea that the heathen are

poor, degraded beasts that we can only feel superior to and pity, instead of cultivating the attitude of Christian respect and world friendship.

We can also lay so much emphasis upon the amount of money that a child shall give that we won't care anything at all about how he gets it, and it won't be surprising if he grows up to be a man or woman who says, "Anything for dividends."

#### VERBAL SUMMARY (by Chairman)

I wonder if I sense the mind of the group, that you feel that we shall best reach the results by a correlation of agencies and by a unified program in which missions, social service, and other items shall take their respective places, but that you recognize the place of special publicity of the right sort in connection with missions, social service, etc., provided that such publicity is on a Christian basis. The group has also drawn the distinction between education and publicity.

**b. If there is to be a unified program, what is to be the unifying principle?**

BLACKBOARD EPITOME (Reached after many modifications and additions suggested from the floor)

Welfare, usefulness, and development of the individual himself, as a Christian, as a child of God, as a religious and social being.

#### VERBAL SUMMARY (by Chairman)

We have the suggestion that the unifying principle is the individual or person himself, his welfare, his effectiveness, his development in relationship to God and as a social being.

**c. What place should activities and service hold in a program of Religious Education?**

#### BLACKBOARD EPITOME OF DISCUSSION

No Impression without Expression  
 Absolute Necessity Demands Service  
 Incentive for Service  
 Service to Give Outlet for Teaching  
 Service to Clinch Meaning—Teaching  
 Service as an Introduction to Teaching and Interpretation  
 Objective of the Teaching  
 Bring Truth and Conduct Together  
 Make Life Whole rather than Divide Religious from the Rest.

## SUMMARY

Practical Knowledge of Jesus Christ Not Possible without Activities. Best Method of Teaching. Doing Is Learning.

## VERBAL SUMMARY (by Chairman)

There seems to be a conviction that the activity is not something added on, or just an outlet, but that it is a fundamental part, or basis, or undergirding of the whole matter.

**Question 6. What should a local council of churches do in relation to existing programs and agencies of Religious Education?**

**What should a local council do in regard to this correlation and unification of programs, which you have suggested?**

May we ask three specific sub-questions:

a. **What is the business of the local council in relation to denominational or other programs already in the field?**

You summarized them in your opening discussion, as a whole series of programs. *What is the business of the council in relation to the programs of Religious Education and the agencies already in the field?*

## BLACKBOARD EPITOME OF DISCUSSION

Survey. Promotive.

Community Council of Religious Education for Fundamental Correlation.

Evaluate Agencies and Programs in the Field and Check Up.

Voice of the Church because Churches are Cooperating in Common Task.

## VERBAL SUMMARY (by Chairman)

I get four suggestions here as to the function of the inter-church council in relation to religious education programs.

(1) It should survey the situation.

(2) It should form a community council of religious education for fundamental correlation.

(3) It should dare to evaluate the agencies and programs in the field, and check up on them.

(4) It should become the voice of the Church, because it represents the churches cooperating in the common task.

*Question from Floor:* Regarding the second suggestion, does this community council recommend that each denomination shall go back and teach its own particular line in its own particular way?



*Chairman:* I am afraid the local church is going to have to answer that.

*Voice from Floor:* Would not the federation have a promotive function also? Has the federation no responsibility for promoting the correlated program suggested?

It was agreed that this point should be made the fifth suggestion.

**b. What should the council attempt to do for groups now inadequately reached? Should the federation attempt to do anything as a federation for the groups unreached by denominational and other agencies?**

*Voices from Floor:* It should do it through the group.

Reach the groups that are unreached through the agencies of the council.

Allocate the task to existing approved agencies.

#### BLACKBOARD EPITOME OF DISCUSSION

Stimulate the Churches and Other Agencies to Do It.

#### VERBAL SUMMARY (by Chairman)

Is it the judgment of this group that the Federation should not propose a program of its own, but should work for unreached groups through the agencies of the federation? (General assent indicated.)\*

**c. What Religious Education program of its own, if any, should the local council or federation attempt to form and promote?**

The Chairman then read a summary question which he said would not be discussed further at this time, but which this discussion would help to answer. He expressed the hope that each delegate would continue to think and work on this question in his local field. This is the question:

**d. In Religious Education, what is the distinctive task or function of the local council of churches?**

\* Note: After the session, a man from a federation in the East said they had felt it necessary and wise in their community for the federation itself to undertake certain work in Religious Education, particularly in the way of weekday instruction and a community school of religion.

Probably a third sub-question which was on the agenda but which could not be discussed for lack of time, ought to be frankly discussed if this outline of questions were to be followed:

The next question discussed was as follows:

**Question 7. To whom should the local council of churches look for cooperative help in working out programs and relationships?**

BLACKBOARD EPITOME OF DISCUSSION

Reach unreached groups as neighbors rather than as special racial or religious groups.

Look for help to:

Local Organizations in the Community

Various Church Boards

Other Related Agencies, such as Scouts

Sunday School Activities

Pastors and Representatives from Churches

Teachers of Religion

State Organizations

**Question 8. What are the actual steps which a local council of churches should take in formulating and inaugurating a Religious Education policy and program?**

BLACKBOARD EPITOME OF DISCUSSION

Find and Utilize Forces Already at Work

Coordinate, not Duplicate

Get in Touch with Religious Education Departments of the Churches of the Community

Relate Itself to All Other Agencies Doing Work of This Character, such as Social Service Agencies, etc.

CLOSING SUMMARY (by Chairman)

We have attempted to do here together what the secretary of a local interchurch council would need to do on his own field, if he is going to work out a program of Religious Education, and which we should hope the local secretary would do—not in his own office, alone, but with the agencies and the representatives of the various groups who are going to have to carry out that program.

## CHAPTER VI

# MISSIONS

The Commission on Missions has considered most carefully the place and functions of a Commission of Missions in the organization of a church federation. We have also studied the report of the Commission on a Department of Home and Foreign Missions as Appropriate to the Purpose and Methods of the Interchurch Federations submitted to the Congress held at Pittsburgh, October 1-4, 1917, which was published in "The Manual of Interchurch Work," prepared by that Congress.

The conclusions reached then seem to this Commission to be applicable at the present time. We have, therefore, incorporated in this report much of the material presented in the report of 1917. With this acknowledgment we do not deem it necessary to indicate in detail the features of this report which have been taken from the other.

### I. Reasons Why a Local Church Federation Should Have a Department of Missions

1. The study of world missions is necessary if the common obligations and activities of the congregations composing a local federation are to be fairly represented.

2. Mission study involves two ideas commonly deterrent, namely, missions and study; it, therefore, needs the promotion which a community-wide agency can give.

3. Definition of missions in terms of international

justice and good will and the indispensability of the former to a determination of international relations pleads for such a general study of missions as can be achieved only by federated promotion.

4. The professed spirit of Christian unity and the confessed common responsibility plead for a federated study of missionary responsibilities.

5. Training of study class leaders is practicable only by pooling resources in the conduct of an institute for the training of leaders.

6. The best missionary methods, materials, and voices can by a federation be made available for all denominations.

7. Many forms of foreign missionary endeavor are becoming federated.

8. The enrichment of the missionary section of the public library awaits a general request by the churches and assurance of use.

9. Backward churches would be greatly helped to an adequate view and program by federated leadership.

## II. Scheme of Organization of the Commission on Missions in a Local Federation

In its organization the Commission should be representative of the church forces within the local federation, composed of one representative from each congregation, or of one from each denomination, or perhaps one from each district of the territory covered by the federation.

The first plan goes back directly to all congregations (which may be regarded as the unit), but would involve

a body rather large and unwieldy in the federations in large cities.

The second plan recognizes the denominational groups which work with prompt efficiency in many bodies, and, we are compelled to say, with doubtful efficiency in others.

The third alternative uses the district or neighborhood, that is, a section of the territory having a community of interest, as the unit.

It is the judgment of your Commission that the best scheme for the average community is to have the Commission on Missions made up of one or more representatives from each denomination within the district served by the federation, these denominational representatives to be chosen by the denominational groups themselves. To make the plan more effective there should be within each denomination a group responsible for missions which would choose the federation representative.

Whether the churches, or the denominations, or the community be taken as the basis for the organization of the Commission on Missions of the federation will determine whether such representatives in the Commission on Missions are to be elected by the several congregations, by the different denominational groups, acting in their accustomed way, or by the churches of a given district acting in cooperation. It is important that the Commission on Missions be so organized as to interpret the wishes of the church forces. Your Commission proposes no hard and fast recommendation. In some federations one plan will be most efficient; other federations will adopt different plans and methods. The leaders of a local federation will seek to work out the scheme of

organization in the way to bring about the best results, using the methods which have proved effective in the territory served by the federation.

The Commission on Missions should be organized and equipped as adequately as any other standard department. It should include influential workers who are capable of developing suitable plans and policies, in harmony with those of other departments of the federation and suitable to the denominational groups which the federation exists to serve. Pastors, laymen, women, and young people should be included. The size of the department will be determined in each instance by the character of the efforts to be put forth and the agencies in the local church through which the plans of the federation are to be made effective. In small communities every congregation might be represented, but usually some plan involving a smaller number is to be preferred. A department membership of fifteen, if carefully chosen, will usually meet the need. One correspondent proposed that every church cooperating in the federation be represented by one member, and that in large communities with many churches, an executive committee be chosen from the general department thus formed. The chairman of the Commission on Missions should be a member of the executive committee of the federation.

The Commission should be responsible to the governing committee of the federation and should make an annual written report thereto. It should be financed by the federation as in the case of other departments. Its point of contact with the local congregation will ordinarily be the missionary committee of the congregation. In case comprehensive community campaigns require it, sec-

tional committees may be formed, or a program may be executed by means of established or specially organized denominational committees. In such cases the representatives on the Commission of the federation will be members of their respective denominational committees, if not chairmen.

It is important that in the membership of the Commission should be found capable representatives of Sunday schools, young people's, women's, and men's organizations, and also of such agencies as Sunday school superintendents' unions, federations of women's missionary societies, local unions of young people's societies, and kindred community agencies vitally related to the missionary propaganda. Every effort should be made to give the committee a worthy place in the regard of the federation and the community. It must not be a side issue. The missionary interests cannot be satisfactorily represented and conserved by an overloaded general committee of the federation, or by a single overloaded executive.

### III. Authority and Functions

The Commission on Missions can have no more authority than inheres in the wisdom of its proposals plus the weight of the federation organization through which the program is promulgated. This statement as to the limitations of authority does not minimize nor depreciate the Commission's function. It is a form of social control which has long operated in other matters concerning the churches. For example, if a majority of the churches in the territory of a federation decides to undertake a

careful progressive program in missionary education, will not the other churches find it difficult to remain apart from the general plan, unless they have the very best of reasons? If there were a less united movement behind such a program, churches might not hesitate to ignore any such program.

It clearly is not the function of the Commission on Missions to take the place of the denominational agencies in the effort to develop missionary consciousness in the local church membership, to improve their missionary methods, to perfect their missionary organization, to increase their contributions for missions, nor to increase the number of men and women offering themselves for missionary service. The opportunity before the Commission on Missions is that of intelligent, devoted cooperation and inspiration. This cannot be accomplished unless the Commission is true to the principle of denominational right and authority to direct the missionary activities of the churches which the federation seeks to serve. The federation does not presume to have control of the plans and methods of the different denominations in any department of work.

#### IV. Relationships of the Commission on Missions

The Commission on Missions of a local federation must adjust its plans and activities to the following:

##### 1. THE LOCAL CHURCH

So far as the local church is concerned, the relationship of the Commission on Missions is purely advisory and the plans and programs of the Commission on Missions



will in most cases reach the local congregation through the denominational organization of the community.

## 2. THE DENOMINATIONAL ORGANIZATIONS OF THE CHURCHES WITHIN THE TERRITORY OF THE FEDERATION

The relation of the Commission on Missions to the local denominational organizations will be advisory, even in those cases where the Commission is made up of representatives elected by the denominational organizations. It must be understood that no plans and programs adopted by the Commission on Missions can be forced as a denominational program. Programs of the Commission on Missions will reach the denominational groups as suggestions and recommendations and not as mandates.

## 3. ALL PLANS FOR RELIGIOUS EDUCATION PROPOSED BY THE LOCAL FEDERATION AND BY DENOMINATIONAL GROUPS

The program of the Commission on Missions must be worked out in harmony with the different denominational programs and the plans for religious education devised by the Commission on Religious Education. This can be accomplished only when those who are responsible for the religious education program and those responsible for the Commission on Missions are in frequent consultation and are ready to coordinate their efforts so as to present a harmonious scheme for the training of leaders. So far as possible, the training of leaders for mission study groups should be given at the same time that the training of leaders in other forms of religious education is given. Experience proves, however, that special train-

ing institutes, purely missionary in character, are necessary, even in those communities where the more elaborate schools are conducted. In those communities where such schools of methods are not held regularly or have not been held at all, special missionary institutes will always be required. The Commission on Missions, however, should foster every attempt to bring the training of religious leaders under one unified program, for all such plans to unify religious and missionary education will improve the instruction in all departments in the churches.

#### 4. OTHER FEDERATIVE AGENCIES

In the case of existing federated agencies, such as organizations of Sunday school superintendents and of Sunday school teachers, young people's unions of the different denominations, the organized Bible class federations, women's missionary federations, and unions, it should be the policy of the Commission on Missions to encourage the introduction of missionary instruction and through them to promote all other forms of missionary activity in local congregations. Experienced leaders know that better results will always be secured by utilizing and energizing existing agencies rather than by setting up duplicate organizations, which often become competitive in their activities. To facilitate such efforts to cooperate with other agencies, representatives from such agencies should be invited to membership in the Commission on Missions.

#### 5. THE DENOMINATIONAL MISSION BOARDS

As to relationships to the denominational mission boards, it would seem that in most cases it would be

unnecessary to establish direct connections, for if the Commission on Missions is properly organized in relation to the denominational groups, the denominational contacts will be made through the denomination's group and these denominational groups may be expected to bring to the Commission on Missions the programs and plans of their respective denominations. If each denominational group sustains this connection with its own mission board, the Commission on Missions of the federation will receive all that these boards have to contribute through the channels which should normally be established between each denominational board and its local representatives. This plan would avoid any confusion in correspondence and contacts on the part of the mission boards of different denominations and the activities within these denominations in the territory covered by the federation. However, circumstances may necessitate correspondence on the part of the officers of the Commission on Missions with the officers of the denominational boards. In such cases the officers of the federation should make clear in what capacity the correspondence is conducted, for the secretary of a board should understand in such correspondence that he is corresponding not with a denominational representative but with the representative of the Commission on Missions of the local federation.

#### 6. INTERDENOMINATIONAL MISSIONARY AGENCIES

The relationship of the Commission on Missions of the local federation to established and recognized interdenominational national cooperative agencies such as the Home Missions Council, Foreign Missions Conference,

Missionary Education Department of the Interchurch World Movement, Council of Women for Home Missions, and the Federation of Women's Boards for Foreign Missions of North America, should be that of closest cooperation. The national organizations of the federative agencies might hesitate to commit entirely the interests which they represent to the Commission of Missions in a local federation unless the Commission is thoroughly organized under the direction of able officers. On the other hand, every effort should be made by these national cooperative agencies to strengthen in every respect the Commission on Missions of the local federation, for unquestionably the work which these national agencies exist to promote can be made more effective in every community if the local agency is effectively organized and directed.

#### **V. What the Commission on Missions Should Aim to Accomplish**

The following suggestions are offered as to what the Commission on Missions should attempt to accomplish:

1. An improvement in the efficiency of the missionary organization of each congregation.
2. A successful program of missionary education in each congregation.
3. The promotion of giving to missions according to New Testament principles.
4. The creation in each congregation of the atmosphere in which young men and young women dedicate themselves to missionary service.

5. An increase in the number of persons who have a sense of their responsibility to pray for missions.

6. An increase in the number of men and women who will give personal service to missionary activities in or near their communities at home or abroad.

7. The training of leaders competent to inspire and guide the missionary activities of each congregation.

8. The development in each congregation of a consciousness of community responsibility for missions both at home and abroad.

## VI. Practical Suggestions for the Commission on Missions

1. The Commission should be in position to make available for the missionary leaders of every local congregation the literature on the best methods of developing all phases of missionary work in a congregation issued by the home and foreign mission boards of all denominations and by all the interdenominational agencies.

2. There should be available at some place convenient of access samples of missionary textbooks, helps for leaders, maps, charts, and other accessories which experience has proved most useful in developing the missionary interests in the congregation. In some communities arrangements might be made with a centrally located book shop to carry stocks of all such material. In other communities the office of the local federation will be the natural place for an exhibit of this character. Wherever the exhibit is located, arrangements should be effected by

which the supplies could be purchased, and if some book shop is willing to carry in stock the material required, it will be of very great benefit to all the workers.

3. Churches should be aided to enlist delegates to missionary summer conferences and to leader training institutes.

4. The Commission on Missions should see to it that a comprehensive plan of missionary education designed to reach every congregation in the territory should be conducted at such time in the year as will suit the habits of the people connected with each congregation. Such a plan would involve:

- a. Correspondence with the proper agencies both denominational and interdenominational concerning textbooks to be used during the coming year.
- b. Decisions as to textbooks to be recommended to each congregation, seeing to it that everything is done in harmony with the denominational plans and that the scheme of missionary education proposed for each congregation is adapted to the needs of that congregation. Many failures in mission study programs may be explained because the attempt has been made to project plans which were not adapted to the needs of the congregation. Great care should be given not only to the study of the needs of each congregation but also of the groups within each congregation.
- c. Arranging and conducting leader training institutes at such times and in such places as suit the missionary leaders in the congregations. In some

cities a single institute centrally located will be sufficient; in other cities it may be necessary to provide several institutes in the several communities.

- d. There should be conducted schools of missions, plans for these schools to be worked out to meet the requirements of the different congregations or groups of congregations.

5. Special attention should be given to the circulation of missionary literature, such as books, charts, periodicals, and leaflets.

In attempting to stimulate the circulation of missionary literature, the Commission should plan a simultaneous campaign throughout the whole territory of the federation. A list of books suitable for different groups—for example, books for children, for young people, for older persons—should be prepared with care and circulated in all the congregations and, if possible, exhibits of these books should be arranged for in every congregation. Arrangements for the sale of the books should be worked out so that when a person's interest in a book has been established the purchase can be made without difficulty. Oftentimes the distribution of books is hindered because no provision is made for the sale of the book at the time the interest on the part of the purchaser has been generated.

A simultaneous campaign to secure subscriptions to missionary periodicals should be put on at a different time in the year and the interest of the leaders in the different congregations concentrated on the securing of subscriptions during a definite period, for example, a week or ten days. The periodical of each denomination

should be given right of way in the churches of that denomination. The interdenominational publications such as *The Missionary Review of the World*, *The World Outlook*, *The International Review of Missions*, *Everyland*, and *The Moslem World* should also be brought to the attention of each congregation. In every congregation a person should be designated who will receive the subscriptions for these periodicals and a systematic canvass should be made of the membership. The distribution and use of leaflets can go on at all times during the year. There are big possibilities in the use of leaflets, but this form of activity should be intrusted only to those persons who have a genuine interest in this form of service and who are wise in their methods.

6. A special committee should be appointed by the Commission on Missions for the purpose of increasing the number of missionary books and periodicals purchased by the public libraries each year. This committee should be composed of men and women of standing in the community who will make their recommendations under the classifications in use in the library. For example, many so-called missionary books will be classified by librarians as books of travel. Other books of very great interest on missions will be classified under "History," "Sociology," "Religion," etc.

7. There should be organized a series of missionary addresses and lectures, including stereopticon views and moving pictures. Within the territory of some federations it will be sufficient to have a single series for the entire community; in other federations it will be necessary to have the addresses given in different sections of



the city. In all cases these lectures should be made available for the people of all denominations and should be widely advertised in local newspapers, and by other methods found to be of service to the community. These lectures and addresses could be given by denominational leaders, missionaries from both home and foreign fields, travelers, and other lecturers who have visited different mission countries. A service of great value which the Commission on Missions can render is to make available for each community and for all denominations the services of distinguished denominational leaders who, without the efforts of such a central agency as the Commission on Missions, might come to the city, serve their own denomination, and be of no service whatever to the people of other denominations. The Commission should arrange for addresses before such organizations as Rotary Clubs, Chambers of Commerce, women's clubs of various kinds, and for private luncheons for business men and others.

8. The publication in local papers of items of missionary news should be secured. It will be necessary to have a subcommittee who will specialize on this work. If possible, men and women connected with the local newspapers should become members of this committee.

9. Cooperation in simultaneous financial campaigns for missions should be obtained. The local federation should not undertake to raise or administer missionary funds. Its financial efforts should be limited in the local churches to activities that produce funds for and through the established denominational channels and agencies.

10. Missionary interest in Sunday schools in harmony with the denominational plans should be stimulated.

11. Wherever possible, openings in public schools for missionary addresses and lectures should be secured.

12. It should be brought about that missionaries and secretaries of mission boards are entertained in private homes, using care to secure invitations to those homes where the particular missionary or secretary will fit into the home extending the invitation.

13. Exhibits should be arranged for county fairs and for city expositions, bringing together a varied display of the best missionary material and securing missionaries and other experts as lecturers or demonstrators in these exhibits.

14. A community campaign should be conducted to commend Christian vocations to young people, and to help parents, pastors, and other local church leaders in their effort to qualify as wise counselors to life-work recruits, and to provide adequately for their training.

15. The Commission on Missions should act as a clearing house or depository for circulating interdenominational stereopticon lectures.

16. The Commission should cooperate with pastors and church committees in arranging for the presentation of subjects related to home and foreign missions either by the pastors themselves or by other competent speakers resident in the community or invited from the outside. Interchanges of pulpits for missionary addresses by all the pastors of a city on a chosen Sunday have been arranged successfully.

17. An annual missionary survey of the churches should be made and the results published. The chief subjects to be covered in such a survey are organization, education, prayer, giving, service, and recruiting. Results of such a survey could well be reviewed at a representative conference called by the Commission.

18. By drama and pageantry the Commission can arrest public attention, inform and move the public mind, and do for participants an educational work.

### **Dangers to Be Avoided**

The Commission calls attention to the following dangers that should be avoided in any community where the local federation desires to undertake the development of the missionary spirit and the efficiency of missionary service:

Attempting too much at the beginning.

Placing disproportionate emphasis on either home or foreign phases of the work of world missions.

Attempting missionary administration or interfering with the established mission boards in discharging their own responsibilities of their appointed task.

Actually collecting funds to be administered by the Commission for mission work.

Undue alliance with the churches of one denomination.

Too intensive cultivation of the local churches, as contrasted with the training of leaders and emphasizing ideals.

Attempting arbitrarily to change methods of local churches.

Failure to cooperate equally with all interdenominational agencies.

Creating a federation self-consciousness, by making the organization an end in itself. Desire for self-glorification.

Doing superficial work.

Failure to urge church members to function through their own churches.

Failure to select as members of the Commission those who are actually qualified to lead the cooperative work for which the program adopted calls.

### Conclusion

The Commission has made no attempt to outline the details of organization and promotion of specific forms of cooperative missionary effort in a community. Any well-organized commission will be able to discover experienced workers enough in the local churches to develop successful plans, especially if close relationships are maintained with the leaders of the national, interdenominational missionary agencies. The whole matter may be summarized by stating that the local federations should adopt and use whatever cooperative methods will help to fulfil the following primary objectives: (1) to improve the missionary organization of the churches; (2) to foster missionary education; (3) to increase the volume of missionary intercession; (4) to promote giving according to New Testament principles; (5) to organize and direct personal missionary service in and near the community; (6) to enlist for missionary life service; and, (7) that these may become a reality, to train leaders competent to inspire and guide the entire membership of the churches in ever-expanding effort to extend and establish Christianity in the whole earth.

## CHAPTER VII

# INTERNATIONAL JUSTICE AND GOODWILL

This Commission approaches its task with profound appreciation of the difficulties of the world situation, first, because of the selfishness which has been developed in international relationships through the clashing of national interests, and second, because of the narrow parochial ideals which still pervade so much of our community and church life. National selfishness has produced a false patriotism which finds its chief expression within the community. The purpose of this report is to outline a program for the churches through which they may combine their forces and, through the presentation of the ideals of a true internationalism, help to promote the establishment of a Christian world order. Every communion and every church should share in this effort. Individual churches or even entire communions working alone can make but little contribution. Only the cooperation of tens of thousands of churches of all communions, and of millions of intelligent Christians uniting under a common leadership will be able to Christianize America's international relations, and thus do their part in this great world enterprise.

The success of every other part of the Christian program is most intimately connected with the success of this part. No church that has missionaries in Japan, China, or any other country, should feel that it is doing its full share in Christianizing those lands if it fails to cooperate in establishing a Christian world order.

## I. The Task

Never since the fall of the Roman Empire has the world found itself in such a crisis as the present. Civilization has apparently broken down, and the whole social order which is the house and home of humanity is in danger of falling to ruins. The task that confronts us today is one of commanding importance. We cannot escape its obligations. A new world order must be built. The plans for this building must be thought out with care, and into the building must go the best material saved from the wreckage which is strewn throughout all the nations of the world, and the new materials that are to be shaped and fashioned for their places in the structure.

God's Kingdom requires universal right relations. Truth and honesty, righteousness and square dealing, honor and goodwill must be established and observed between nations no less than between individuals and between classes in a single nation. Too long have these relations been considered outside the range of Christian responsibility. We learned with sudden dismay of our failures of the past. The tragedy of so-called Christian Europe disclosed the frightful consequences of national selfishness and disregard of moral laws in international relations. So long as these relations are unchristian, so long as bare national might is accepted by any large and powerful nation as the proper ground for national right, so long as any nation or race is taught and believes that it may rightly regard its own selfish interests and ambitions as the sole guide of action, so long will military preparations and establishments grow from more to more among all the nations. But with the growth of vast

**The community  
around your church  
is the whole world**



**Every federation and every  
church should have an active  
department for the study of  
International Friendship**

military establishments among all the powerful nations effective evangelism will become increasingly difficult, whether local, national, or foreign. The Christian program for individual and for social salvation cannot be carried to real and permanent success until the Kingdom of God is firmly established in international and interracial relations.

The new task, accordingly, of American churches is to Christianize America's international relations. Easy it is for a nation to see the motes in the eyes of other nations and to ignore the beam in its own eye. It is easy but it is dangerous.

*Relations between America and Japan should be set right. Our treaties with China should no longer be ignored. Our pledge to protect aliens should be kept. Suitable legislation to make this possible should be passed. Mexican suspicion should be overcome. The full confidence of South Americans should be won. Comprehensive immigration legislation, free from race discrimination, should be enacted. Adequate relief and reconstruction funds should be raised for the sufferers from the World War. America should take her part in setting up adequate world organization for the establishment of durable peace, based upon justice. There are ways of doing all these things and they are Christian ways. They should be known to all American Christians, who would cooperate effectively for their attainment.*

But the task immediately pressing for accomplishment by American Christians is the development of a national spirit that will secure the ratification by the United States of the Covenant of the League of Nations. Only as



America becomes and remains an unselfish member of the League can she do her full part in establishing a Christian world order. If America remains outside of the League, increasing international suspicion and rivalry will be inevitable. Equally inevitable will be the development of competitive armaments with all that they mean of crushing economic burdens, compulsory military training, the cultivation on a national scale among all American youth of power-psychology, that is, of war-psychology, and in the end another world war.

America's ratification of the Covenant and her constant maintenance of a spirit and a will to make the League a success by applying the Christian ideals of service, fraternal goodwill, and cooperation—these are international tasks of superlative importance, demanding the immediate and continuing attention of American churches and Christians.

America now has unique opportunity and responsibility for bringing in the new world order. The American Government and all its people should be as active in promoting world organization and international goodwill as they are in providing for national safety and prosperity.

## **II. Fundamental Principles of a Christian World Order**

Permanent world peace will come only as the product of international goodwill and the sense of brotherhood expressing itself in righteousness. Peace is the outcome of justice, justice is secured through law, law depends upon organization. The political organization of the world, therefore, is an essential step toward durable

peace. Nations, as individuals, should recognize the rights of others, render justice rather than demand rights, and find their greatness in goodwill and service.

One of the most significant lessons taught by the Great War is that the world is simply one great community. There are circles of interest within this community—some larger than others, but all circles are embraced within the great circle of the world. The world cannot be made Christian except through the Christianization of community life. This means that every circle of influence and power throughout the world, all of which taken together make up the common life of mankind, must be brought under the domination of the principles of Jesus of Nazareth, and made subject to His will and authority. So then, no matter what the problem may be that affects the nations of the earth and their relations with each other, it is at bottom a problem to be dealt with in the life of the community. The Kingdom of God, which is but another term for a new world order, will not be realized until it is realized in the life of the individual. National selfishness is primarily individual selfishness, expressing itself first in the community life, and reaching out from the community to world relationships.

The establishment of this Christian world order requires:

a. The abandonment of pagan nationalism, with its distorted patriotism, its secret diplomacy, its double morality, its demoralizing spy system, and its frank and brutal assertion of selfishness, of unlimited sovereignty, and of the right to override and destroy weak neighbors; and

b. The adoption of a Christian nationalism, a Christian patriotism, and a Christian internationalism, which assert the familyhood of nations, the limitation of local and of national sovereignty, and the right of all nations and races small and great to share in the world's resources and in opportunity for self-directing development and expanding life. The establishment of the new world order implies the substitution of economic cooperation in the place of competition between nations.

The churches of America should now vigorously promote nation-wide education in Christian internationalism, unparalleled international benevolence, right legislation dealing with interracial relations, and suitable international organization.

### III. Conditions of Achievement

This great task of Christianizing international relations can be achieved only as the expression of moral character of a high order. It must be set up and guide the political machinery of the nations through intelligent understanding of world problems and also of the way to solve them. This achievement, however, is possible only as millions of men and women of faith and prayer, in tens of thousands of churches, unite for nation-wide education and for collective action.

There are enormous latent forces in our land and especially in our churches, demanding international justice and goodwill. The problem is, how to mass this power so as to make it effective for action. It must be put into action and at the same time directed. It must be geared up to our political machinery in ways that will

make the Christian ideals and convictions effective in directing America's international policies. The churches as ecclesiastical bodies should not enter into politics, but Christian citizens should nevertheless be able to act in these matters collectively and simultaneously. This means that the churches should recognize themselves as the centers of information and great teaching agencies in every community to develop the minds of the people and train their consciences in relation to America's proper place and attitude toward the other nations of the world.

The local churches must grapple energetically with these problems and cooperate earnestly in the program, if results are to be secured. Not only should every federation of churches have its own Commission on International Justice and Goodwill, but it would be well if many churches should have their own committees and make their own contribution. No local church and no federation of churches can be regarded as working for the full program of the Kingdom of God that does not provide for suitable cooperation with Christians in other churches and denominations in the accomplishment of this task.

#### IV. The Commission on International Justice and Goodwill

*Each church federation should establish a Commission composed of suitable persons, and undertake as an integral and essential part of its regular work an active campaign for enlisting all Christian citizens in the community in intelligent and effective cooperation for the establishment of Christian internationalism.*

## A. MEMBERSHIP OF THE COMMISSION

1. There should be, so far as practicable, at least one representative on the Commission from each communion.

2. The members should be men and women who believe in constructive policies, both educational and practical.

3. The members should be outstanding and influential laymen, women, and pastors, all of whom know how to work and how to work together.

4. The executive secretary of the federation of churches should doubtless be a member *ex-officio*, but probably should not be its chairman or secretary.

## B. ACTIVITIES OF THE COMMISSION

1. The Commission will be the point of communication between the local community and the national organizations that seek to establish a Christian world order. All efforts to reach the community through its churches and through individuals shall usually function through this Commission, which shall be considered in every place the nucleus for carrying on the education in behalf of a better world order and better relationships between the different nations. The Commission should secure from the World Alliance (70 Fifth Avenue, New York City) the literature dealing with the formation and work of community and local church commissions and committees. This literature should be studied by the members of the committee separately and then together, with a view to the general program proposed and its applicability to their own community. It is to be remembered that the proposals are not mandatory but suggestive. There

are no hard and fast rules. The forms of activity, the programs, and the study courses are to be adapted by each commission to the conditions and needs of its own locality.

2. The Commission should be in close contact with the World Alliance for International Friendship and understand its proposals and program. (Cf. V below.)

3. The Commission should know accurately what the churches of the city are doing in the education of their membership in Christian internationalism.

4. The Commission should consider how it should approach those who are doing nothing and also how it can best aid those that are at work.

5. The Commission should seek to secure its ends with a minimum of machinery and a maximum of efficiency.

6. Too many meetings should be carefully avoided.

7. Suitable subcommittees on visitation should be appointed to present to the pastor and officers of each local church the principles and program of the Commission with a view to securing their intelligent and sympathetic cooperation.

8. The program and purpose of the Commission should be presented to the regular ministers' meeting of each communion in order to secure their understanding of the proposals and their enthusiastic endorsement of the general plan.

9. The Commission should have an executive secretary, perhaps some young man or woman who would give considerable if not full time and thought to its work. He should investigate conditions, keep records, guide the

subcommittees on visitation, and coordinate the activities of the various churches in the community.

10. The Commission should foster the organization of study groups, and urge the use of some constructive course of study or discussion outline each year.

11. The Commission should try to provide at least one course of popular lectures annually, open to the public, and also series of sermons in the different churches. When possible it should publish bulletins and in other ways seek to make the ideals of a Christian World Order vital and effective in the local community.

12. The Commission might well seek out in its community one or more groups of foreign born persons, become acquainted with them and cooperate with existing organizations in extending to them the best that the community has to offer. It should seek to make effective such programs of training for citizenship as will best meet the local needs, so that these people will receive from the community what America would do for the nation from which they came.

13. *Wherever practicable a committee should be secured in each local church.*

A real difficulty, however, is encountered at this point. The tasks of the local church are many and important. There is a constant call for extra committees and systematic education. The danger is lest one or two good causes will absorb the attention and interest of the church to the neglect of other causes that are also important. Moreover, there is proper solicitude lest the multiplication of societies and committees distract attention and divide the membership into competing groups.

To meet these difficulties the following suggestion is offered. Let the church federation establish one general committee on Educational Courses, with subcommittees, such as those on Home Missions, Foreign Missions, Social Service, Temperance, International Friendship, etc. Each department might be allowed from three to six weeks each winter for its series of meetings and classes. Thus the entire church membership would receive the needful education in the full program of the Church militant and all the members be prepared to do their share in each great task.

In churches where committees or groups already exist these should, of course, be recognized and brought into the general plan. In some places it might seem wise to intrust to the Committee on Foreign Missions or Social Service the duty of promoting education on international friendship. Should this, however, result in sidetracking either interest, real efficiency will have been sacrificed for the sake of simplified machinery. The important thing is that each church should provide for the proper education of all its members in the full program of the Church universal.

But whichever of the above methods may be adopted, those in the local churches who are responsible for the courses dealing with international friendship should be regarded as the church committee on the matter and be so recorded in the New York office of the World Alliance for International Friendship through the Churches. Only in this way can the *nation-wide, collective, and simultaneous action of millions of Christian citizens be secured when needed.*



14. A community normal class on Christian internationalism might well be established.
  - a. A competent leader who is an experienced teacher should be secured.
  - b. The object of the normal class is not to give lectures on internationalism in general, but to train teachers in Christian internationalism and in methods of instruction and organization who can conduct the work in the individual churches.
  - c. The leader should be thoroughly acquainted with the World Alliance literature and its program.
  - d. Each church committee should have at least two of its members attend the normal class.
  - e. The normal class course should probably be limited to six or eight weeks at most and might well have a regular enrolment fee of from \$1 to \$2 to provide for textbooks and other necessary expenses.
  - f. The study of Christian internationalism might easily become pedantic, abstract, and unprofitable. Those who select the courses of study should secure textbooks, and teachers suited to their particular classes. As a rule the courses should be short, from four to eight weeks, and the textbooks simple and concrete. As courses are continually improved from year to year, those contemplating the study of Christian internationalism should secure from the head-

quarters of the World Alliance (70 Fifth Avenue, New York City) the latest information as to the courses available.

15. Pageants, photo-plays, and debates would be highly interesting and helpful.

16. At some time during the autumn or winter conduct a two days' intensive campaign consisting of four or five meetings, under some such general topics as "The New Task of the Church," "A Christian World Order," "The New Internationalism."

- a. Cooperation of all the denominations and churches should be secured in this campaign.
- b. Local speakers should be largely utilized. Occasionally one or two speakers of national repute might be used.
- c. A chorus of young people would add to the effectiveness of the work.
- d. A pageant might be given.
- e. Suitable literature should be distributed and offered for sale.
- f. Decorations should be made of all national flags, with the Christian flag the unifying center of all.
- g. Topics of lectures might well be the League of Nations, The Adequate Protection of Aliens, Immigration and International Relations, Disarmament, The Oriental Problem, Relations with Mexico and Latin America, Anglo-American Friendship, Franco-American Relations, Italy's International Problems, etc.

- h. Forum discussions can well be made a prominent feature.

17. A representative of the Commission might well be placed on state and city photo-play board of censors. All photo-plays arousing race prejudice or international hostility should be condemned by state and city boards of censors. This is as important as condemnation of photo-plays that are sexually immoral. Federations of churches constitute suitable and effective bodies of Christians for securing the adoption of right standards in these matters. The federation should have one or more representatives on such boards of censors.

18. The Commission should have a publicity agent acquainted with the editors of the local papers, who should provide "news" of the right kind as to local and national activities, and secure publications of discussion and reports of addresses and lectures of value to the entire community. The report of the Commission on Religious Publicity should be mastered by him. When the papers publish material that stirs up national selfishness or race prejudice, counteracting influences should be set in motion by the publication of other articles or news showing the other and Christian side of the controversy.

19. All educational courses should culminate in the call for enrolment for service. Individual Christians who desire to do their part in establishing a Christian world order should be so connected and organized that they can act simultaneously and unitedly. Read again section III on Conditions of Achievement, and note carefully what is said in the last paragraph of section V on the World Alliance for International Friendship.

## V. The World Alliance for International Friendship through the Churches

The federation of churches as a rule includes only the evangelical churches of a community and sometimes not all of them. This task of Christianizing international relations, however, is one that does not depend on matters of doctrine or on theories of ecclesiastical order or legitimacy. It is a task, therefore, in which all denominations and communions can and should unite. It accordingly follows that the federation in setting up its commission should at the outset approach those bodies that are not constituent members of the federation, tell them of the plans, and invite their cooperation by appointment of suitable persons for membership in this department.

From the very start it is highly desirable that the Commission should establish intimate relations with the World Alliance for International Friendship through the Churches.

The relation of the American Council of the World Alliance to the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America throws important light on this subject. The former body has come into existence in order that the great task of Christianizing international relations may be more effectively and promptly accomplished by bringing into the fullest cooperation all the Christian forces, regardless of questions of doctrine or ecclesiasticism. The World Alliance seeks to organize the religious forces of the world so that the weight of all churches and Christians can be brought to bear upon the relations of governments and peoples to the end that the spirit of

peace and goodwill may prevail, and that there may be substituted arbitration for war in the settlement of international disputes; friendship in place of suspicion and hate; cooperation instead of ruinous competition; and a spirit of service and sacrifice rather than that of greed and gain in all transactions between the nations.

The following have been adopted as the principles upon which the World Alliance proposes to found its program for the common action of the churches of the world:

1. The World Alliance contends that the principles of justice and brotherhood apply to the action of nations no less than of individuals; and, as a consequence, general human interests should take precedence of special national interests and a nation no less than an individual should recognize that it lives as a member of a larger whole.

2. Inasmuch as the League of Nations is in effect an attempt to apply these Christian principles to international relations, every effort should be made by the churches to secure that moral atmosphere in which alone a League of Nations can work successfully; and they should support such extensions of the authority of the League as experience may warrant.

3. The World Alliance calls upon all Christian churches to support the League of Nations in bringing about as soon as possible an extensive reduction of all military establishments throughout the world and the abolition of conscription.

4. The churches as believers in Christ's gospel of love should use every endeavor to heal the wounds of the war

and promote a spirit of reconciliation between the peoples who have been at war.

5. In the interest of the brotherhood of the peoples of the world it is desirable that the League of Nations should establish international understandings, with a view to improving the conditions of labor and raising the standard of life.

6. As no sound national or international life can be maintained where justice is not secured, the World Alliance contends that in all the new arrangements now being made it is essential to safeguard the rights of minorities, particularly the essentials of spiritual life, viz: liberty as regards religion and education.

7. Since secret agreements, or the suspicion that such exist, have been a fruitful source of international unrest, the Alliance stands for the principle of full publicity of all treaties and international agreements.

The Federal Council is composed of thirty constituent bodies; the American Council of the World Alliance seeks to unite all denominations. At present members of forty-one communions in America are members of the American Council. The Board of Directors of the American Council of the World Alliance includes all the members of the Federal Council Commission on International Justice and Goodwill, with others. Its Executive Committee is also the Executive Committee of the Commission. Thus the activities of the World Alliance, so far as they come within the constituent bodies of the Federal Council of the Churches of Christ in America, are the activities of its Commission on International Justice and Goodwill,

while so far as they fall among other bodies they are exclusively the work of the World Alliance.

Each community in America where there is a church federation, in cooperating with the American Council of the World Alliance, will thereby be brought into active cooperative relationship with all the organizations seeking to establish a Christian world order not only within the United States, but throughout the world. Twenty-two national councils have already been formed.

The American Council of the World Alliance is seeking 100,000 individual members. The Commissions of church federations might well establish each its own group connection with the American Council and also cooperate in securing for the Council the desired 100,000 individual members. Membership in the American Council carries with it membership in the world organization. Twenty-two nations have made similar arrangements, and are seeking members in this world circle of interest. Whenever there can be secured in America, England, France, and the other important nations of the world 1,000,000 members of the Christian churches, who are thinking together, planning together, and working out a common program of action, it will be almost impossible for any question to arise between these nations or any group of them that cannot be settled by peaceful means. The churches of America should influence immediately 100,000 men and women to become members of this international organization. Provision should be made for follow up work, until each local church has furnished its quota of members in the World Alliance and has actually established its committee or department.

## VI. Suggestions for Communities Which Lack Councils or Federations of Churches

The foregoing program is not, of course, practicable for communities in which no church federation exists or where the number of churches is quite small. In such communities the procedure would have to be modified in important respects.

The initial steps would probably have to be taken by some single pastor or experienced layman. A Committee for International Friendship may well be started in an individual church without waiting for others to cooperate, and under its guidance a short study course could be undertaken. An individual church is not dependent on, and need not wait for, community action.

A committee that has already started successful work in its own church might well approach its neighbors, tell what is happening locally, nationally, and internationally, and invite them to enter into the movement.

When two or three churches have established their committees, they might well arrange for cooperation unitedly, inviting other churches to share in the great work. This would in fact become the Community Commission on International Friendship. With the establishment of this, larger plans could then be entered upon. At every stage common sense should be exercised. Only so much of the program given above should be undertaken as seems adapted to the situation.

### Conclusion

The world is weary of war, shocked and appalled by its horrors, disgusted at its prodigal waste, and aghast



at the frightful consequences to follow for decades. It most earnestly desires a world where these things shall be no more. There is, however, only one kind of a world where that can be. It is a Christian world—a world in which classes and nations and races shall learn of Christ, and shall look upon each other as brethren, shall be just and sincere and honest and truthful and helpful in their mutual relations, and shall insist that these principles be followed by those who are placed in posts of official responsibility and national power.

The enthronement of Christ and obedience to His will, not only in the emotional and intellectual life of individuals and of church groups, but in the volitional and practical life of nations is the only road by which nations can travel with permanent security and growing prosperity.

The attainment in practice of this ideal of a Christian world depends, however, upon the vision, consecration, and determination of the Christian Church—primarily of the pastors and through them of millions of Christian laymen. The 40,000,000 professed Christians in America can make America's international relations Christian, if they will. This can be accomplished only by the cordial cooperation of individuals, churches, and denominations in city, state, and national federations. If the Christians of America will make America's international relations thoroughly Christian, a great step forward will have been taken toward making all international relations Christian.

## CHAPTER VIII

### RELIGIOUS PUBLICITY

Intelligent study and use of publicity, in its largest sense, is not optional with the Church. It was commanded by the Founder of the Church Himself. "Go ye into all the world," he said, "and preach the gospel to every creature." Speaking in entire reverence one may say that that sentence constitutes the most comprehensive sales and advertising contract ever issued. It was not limited or qualified in any sense. He did not say, "Preach the gospel to every creature who will present himself at eleven o'clock on Sunday morning" or "To every creature who will regularly contribute to the support of the Church." It was the command of a great Executive who expects His associates to discover and employ the best media and methods for making His instructions effective.

He Himself did not by any means confine His preaching to the synagogue. He was constantly in the market place. Does anyone imagine that He today would neglect the modern market place, which is the newspaper? It is the one medium through which the buyers and sellers of the whole city meet; the common exchange for goods and gossip alike; the meeting ground of minds. That every other voice should be raised in that vast forum except His voice means that the Church is not completely executing His command.

The four gospels constitute the best manual of church publicity. One who studies them from this viewpoint

is impressed by the fact that Jesus was marvelously successful in securing the right kind of publicity; His fame spread far beyond the borders of the towns where He was actually seen and heard. Yet He never did anything with publicity as a first objective. Most of all He was never undignified, never sensational for the sake of effect. He was widely advertised because what He did was news. The healing of a blind man, the raising of the dead to life, the feeding of the hungry, formed matter that the newspapers of those days would have been glad enough to print.

### Real Church News

And what was news then is news still. Every pastor in every week of his ministry plays a part in one or more dramas of intense human interest. He helps men who are down and out; he finds jobs for boys who are just out of school; he reunites heartbroken couples; he sees the triumph of faith over the fear of death. The names of the men and women so helped cannot be printed; yet the facts often could be. If every pastor would take the trouble to write out the most interesting experience in his week and furnish it to the publicity department of the local federation, those items could be printed Monday mornings in a column that would be so full of human interest that any newspaper would be glad to have it.

People are interested in people. Think how the attitude of the average man toward the Church and its ministers would change if he could see the minister week by week, not merely as a preacher but as a pastor, and the Church engaged not merely in holding services

but in doing service—the kind of service that carried the fame of its Founder throughout Palestine.

#### A BROAD VIEW OF PUBLICITY

Publicity in the minds of too many still means getting notices of church services into the daily papers. Let us dismiss this narrow view at once.

The Church of Jesus Christ is the moving force behind almost every institution and organized effort making for a better community. Almost all of the colleges were founded by the churches; hospitals are supported by the churches: the ideals that animate all civic organizations are Christian ideals. All of these movements and organizations are making news. Some way should be found to keep the public conscious of the fact that all of them are merely evidences of the spirit of Jesus Christ. Specifically, the first question which a church federation should ask itself is this: "How can the churches unitedly play a part in every effort that tends to make this community a better place for men and women to live in and for children to grow up in? How can they make their influence felt in the solution of every community problem in accordance with the principles of Jesus?" If the churches are constantly at work through the institutions and movements that their spirit has inspired, they will be inevitably and consistently in the news.

#### FALSE PUBLICITY

It seems almost superfluous to state that bad publicity is far worse than no publicity; yet too many churches and pastors have not yet learned that stubborn truth. Only recently a member of this Commission noted a

great banner across the front of a New York City church with the flaming words:

### **"GREAT SCOT"**

In smaller type the banner proclaimed that a Scotchman (not a great Scotchman either) was to speak in the church on Sunday evening.

Advertising of this character was popular with the patent medicine companies twenty years ago. One will recall plenty of examples like the following:

### **LIKE RED HOT IRON**

**Were the Pains That Shot Down  
The Back of Mrs. J. P. Jones  
of 21 Erie Street**

That sort of advertising self-respecting business long ago discarded. What was too vulgar to serve the ends of business is certainly beneath the use of the Church.

Sensational publicity may attract a crowd. It has never built a strong working church. And for every single curiosity-seeker attracted by it, a dozen thoughtful men and women are filled with a revulsion which reacts against the Church as a whole.

### **Concerning Newspapers and Newspaper Men**

A newspaper proprietor is a manufacturer. He has a product to sell—news. If he is the right kind of a proprietor, and most of them are the right kind, he takes pride in that product. He has the same resentment against the man who comes around to his office

and tries to get something printed which is not news which a manufacturer of baking powder would have against a man who tried to persuade him to adulterate his baking powder. He may be courteous in his refusal: he may even oblige by the publication of the item out of respect to the church constituency. But the resentment persists. The way to be popular in a newspaper office is to help the newspaper to get live, interesting, fresh news.

There is a vast difference between the newspaper men of fiction and the newspaper men of fact. In fiction the reporter is often depicted as a hard-faced, cynical individual, having no faith in goodness, and no delight except in unveiling hypocrisy and sin. In fact the reporter is usually a college graduate, who has an immense pride in his profession, a legitimate sense of his own importance as the representative of thousands or hundreds of thousands of readers, and the same emotions and ambitions as other normal men. He wants his children, if he has any, to grow up to be useful men and women, and he is willing to help in any good work that will benefit them and the children of the community at large.

It is a deplorable fact that many "good people" are needlessly irritating to reporters and newspaper editors. No plan of publicity can be effective which does not begin by an understanding of the men who make our newspapers and a cordial relationship with them.

Jesus would have gotten on with reporters famously. Had there been newspapers in Jerusalem, every newspaper man would have protested in his own heart against

the Crucifixion, whether the policy of the paper allowed him to protest publicly or not. On the contrary, it is quite conceivable that the feeding of the early Christians to the lions would have awakened no such protests. Whatever their courage and faith, there can be no doubt that some of the early Christians were not the easiest people in the world to live with. Tertullian, for example, made no concealment of the fact that all the world, with the exception of himself and a few others, was destined to be damned and that he was glad of it. The average man dislikes any individual who gives an unpleasant impression of a consciousness of moral superiority, and the reporter is just an average man.

Six facts should be remembered by all who want the help of newspaper men :

1. They resent being used, but they enjoy—as most men enjoy—being consulted. Let them get the idea that you are trying to “put one over on them,” and they will thwart you at every turn. They take pleasure in denying publicity to those who, in their judgment, are seeking it for selfish ends. They hate self-advertisers. On the other hand, the right kind of pastor or federation secretary has often laid his problem before them, saying, “Tell me what I ought to do,” and has not merely enlisted their support, but has been surprised to have them feel a personal responsibility for the success of his plans.

2. They have a sixth sense for detecting insincerity and self-exploitation. They have little use for the preacher who proclaims the Gospel on Sunday and is rude to them on Monday: or for the layman who makes con-

spicuous contributions but is notorious as a bad employer.

3. They have no knowledge of differing creeds, but are much appealed to by evidence of united effort and effective work.

4. They are accustomed to being trusted implicitly. One of the members of this Commission was a reporter assigned to cover President Taft one summer. The President had an appointment with the newspaper men at three o'clock one afternoon, but four members of his Cabinet had driven down for lunch and the discussion was so important and lasted so long that he forgot the appointment. As he drove away from the house in his machine he saw the newspaper men on the lawn, stopped the machine, apologized, and said:

"We have just had a very important meeting. The members of the Cabinet will tell you all about it. Just see them."

The members of the Cabinet came down, sat on the lawn beside the newspaper men, and proceeded to unfold the whole inner history of one of the most important controversies of the Taft administration. Nothing was held back; nothing concealed. When they had concluded one of the newspaper men said:

"And, now, Mr. Secretary, what are we to print?"

Every man understood that what had been told was told in confidence. No one of them would for one minute have thought of betraying that confidence. The story which was printed was the story which was agreed upon by all of them—the four Cabinet members and the four newspaper men together.



Accustomed to being the repository of such confidences, it is easy to understand the resentment of newspaper men when they find church meetings held behind closed doors; when preachers say, "I am too busy to see you now"; or "I can't furnish you with a synopsis of what I am going to say; you will have to get it at the meeting."

The humblest newspaper reporter who comes up to ask a question after the service is more important than the millionaire who comes up to say that it was a wonderful address. For the newspaper reporter represents perhaps 500,000 people. And he knows it.

5. Remember that newspaper criticism, however unpleasant on occasions, performs a great public service. One of the directors of a great insurance company years ago was seeking to persuade the board that the company ought to publish its whole statement of assets in detail in the newspapers.

"But some day we'll make a bad investment," a director objected. "Do you want to publish that?"

To which the progressive member replied: "If you know its going to be published you will be much less likely to make a bad investment."

Every public institution—the Church among the rest—should perform every action as if it expected the whole thing to be printed on the front pages of the newspapers every day. Don't shut reporters out because you think something foolish may be said in the meeting and reported. Let them in; remember that they are there; and be much less likely to say anything foolish.

6. Remember that if one would have friends he "must

show himself friendly." The federation wants publicity: the reporters want news. Frequently the secretary or a pastor comes across news items that have no direct relation to church work, but are very welcome to the newspapers. Pass these items along. Reporters are glad to do nice things for people who are taking a little trouble to do nice things for them.

### Expert Advertising

This Commission has rejected any thought of making its report a technical discussion of publicity. Every federation would do well to subscribe to *Printers' Ink*, 185 Madison Ave., New York, which is the weekly trade paper of the advertising fraternity. In every number are discussions and suggestions that will be stimulating to the secretary who wants to make his publicity constantly more effective.

### THE CHURCH'S UNUSED HELPERS

The Commission believes that the problem before most federations, however, is not only how to use publicity, but still better how to understand and use publicity men. Not how to learn to write an advertisement, but how to enlist the cooperation and enthusiasm of the advertising experts of the community. There are experts in every city. They consist of the owners and editors of the newspapers, in matters of publicity; and of advertising agents and the advertising managers of corporations and stores, where advertising is concerned.

Suppose the pastors representing the churches in any federation were to give a dinner at the home of some

prominent layman, inviting the leading advertising men of the city. Suppose the federation secretary were to say: "We want to know how we can most effectively use advertising in making the Church of Jesus Christ an effective agent for all good things in this community. We want your counsel and help."

Those men would certainly respond. They would say:

"First of all, you must survey your task. That is what every business man does in entering a new market.

"Second, you must determine exactly what you want the advertising to accomplish. Is it to get more people to church? Is it to show the range and scope of the Church's activities?"

They would help the average federation immensely to clarify its own thinking, for that is what they are helping their customers to do every day. Their survey would create news. And they would produce a campaign which would be fitted to the needs of that community, and based on its local conditions. An executive secretary on taking up the work of a federation should get two or three of the leading and most influential men of the city who are interested in the work of the federation to introduce him to the editors and presidents of the leading daily papers. In this interview he can outline the program of the federation and counsel with them as to publicity.

Use the men who are waiting to be used. Go to them as seekers after expert guidance. Have clearly in mind what you want to do; and get them to tell you how to do it. If this Commission can get that principle of action adopted in federations everywhere, the results

will be far greater than if these pages were devoted to educating secretaries and pastors by correspondence in what is now a profession, to the mastery of which some of the brightest men in the business world give their lives.

#### WHAT HAS THE CHURCH TO SELL?

Not meetings; not pleas for funds; but the Gospel of Jesus Christ—this is what the Church has to advertise. The more our advertising emphasizes the fundamental contribution of Christianity to life, the more it will succeed. The place of women and children in our modern world; the place of education; the aspirations of labor; our hospitals and children's homes—all these are results of the Gospel.

If we are to expect the press and the public to think of the Church in large terms we must think of it in large terms ourselves. The churches of every city ought somehow to prepare and present once a year, at least, a picture of what the influence of the Gospel of Christ has meant in that community during the preceding twelve months. The picture should be full of specific human interest details. People pass over statistics but they are interested in people. They will respond to a picture of the Church's work in terms of human lives. Such a panorama would be a piece of real publicity, worth ten times the same amount of space in notices of meetings.

#### TWO SIMPLE RULES

One of the best rules ever laid down for successful selling through advertising is so simple that it is almost obvious: *Tell your story in terms of the reader's interest.* Test it on yourself. Think of the last advertising

appeal that aroused a favorable reaction. The manufacturer was telling his story in terms of your interest, not his; if he was selling a cereal, he made you feel that its use would add to your pleasure, not his; if he was selling an automobile he made you feel dissatisfied even to think of owning some other make of car.

Another good rule: *Translate your message*. Whether you are advertising a church festival or simply publishing a text for a sermon, translate your message so that even a child may understand. Remember that your reading audience is cold, listless, disinterested. They will not take the trouble to decipher problems. Translate for them, just as the manufacturer of a technical product does when he advertises. To take an actual example from a church notice, "What This Town Owes Your Boy" will bring more fathers from the golf links into church on Sunday morning than, "The Responsibility of Adolescence"; yet the same sermon might be equally fitting to either topic.

#### DISTRICT GROUPING OF CHURCH ADVERTISEMENTS

The church notices and advertisements in most communities are usually printed in one section of the local newspaper without especial regard to order. Here is an opportunity through a slight rearrangement to emphasize the benefit of each, by simply grouping the names of the different churches according to geographical sections or districts. For example, *Pine Hill*: Baptist and Methodist; *North Side*: Congregational, Lutheran, and Methodist; *South Side*: Reformed, Episcopalian, and Catholic. The larger the town and the more transient the population, the more the convenience of such grouping

by recognized districts will appeal to those in the neighborhood of each church.

### MOTION PICTURES

All that has been said regarding newspaper men and advertising men applies with equal force to the motion picture men of the city. In general they are not church attendants, to be sure; many of them are not Gentiles; but that makes no difference. They depend for their prosperity upon the patronage of the young people of the community. Most of them are fathers; all other things being equal they would rather show clean, decent films than the other kind.

They, too, can be drafted into the service of the Church: and the approach to them, as to the newspapers and the advertising agencies, should be, not "We want you to do so and so for us," but "We are trying to accomplish such and such results for the community; can you advise us how motion pictures can help to that end?"

### Organization of a Publicity Commission

The Commission believes that wherever possible a federation should have a publicity secretary. He should be a man (or she should be a woman) who has had reportorial experience and who is *persona grata* in local newspaper offices. The editors should be consulted in the selection. Having such a man, the churches should trust him and use him. In so far as possible the federation office ought to become the voice of the churches of the city. To it the newspapers should look for their church news, and from it statements should go out on

matters where the views of the Church are of interest.

It will be wise, in most instances, to have a Publicity Committee made up of men of standing and judgment, with a chairman who will be responsible for decision in matters of policy, and without whose approval no important statement will go out.

The Publicity Committee should meet weekly, say about Thursday at the lunch hour, to discuss such news as should be given to the papers for the Saturday issue. This committee should be on the outlook constantly for events that are to transpire in the future, so that the federation may get behind any movement that is worth while and get publicity along with it for helping in such worthy undertakings. There is nothing that concerns the moral, social, and economic life of the community in which the federation should not interest itself.

#### FUNCTIONING OF THE COMMISSION

The right man, having the confidence of the churches on one hand and of the newspapers on the other, can gradually make the federation offices the headquarters to which the newspapers will turn for religious intelligence and opinion.

He will know in advance when important speakers are to come to town, when they arrive, and where they will be entertained. He will see that they are interviewed by reporters, or will interview them himself, seeking to bring out in the interview some point of practical interest and value in connection with the local program.

He will have brief quotations in advance from Sunday sermons and will prepare them for the press. He

will, with advertising counsel, handle the Saturday religious page, with its announcements and its church advertising.

He will release the facts of the local survey, as they develop.

He will know where work of special human interest is being carried on, either by one church or by the federation, and will either arrange to have it reported in a feature story, or will report it himself for one of the papers. He will know, of course, that a "feature story" can be furnished to only one paper, and will usually be printed by none if sent to all. In every city there are rescue missions, or hospitals, or forum meetings, or fifty other sorts of activity that the newspapers frequently neglect simply because they are not notified. All events that are news should be covered; and the "tip" should come to the papers from the federation office. For all these activities are religious activities in the broadest sense, and the Church should share in whatever credit attaches to them.

A publicity man can do a more complete job with a camera; and in the larger cities he should have contact with the motion picture camera men. Newspapers will use a story far more quickly if it is accompanied by a good news picture: and every year there are certain church events that might well be taken on the film, and shown in the local motion picture theaters.

### **Specific Channels of Publicity**

The Commission recognizes that a publicity secretary giving full time, or even part time, is possible only for



the larger federations. In smaller cities the secretary will necessarily have to perform these functions as well as the executive duties of the office.

Such secretaries, in their consultation with local experts, will do well to canvass the possibilities of the following sources and channels of publicity:

1. The religious census. It should be taken at regular periods. When the facts are all in hand, get the help of a first-class newspaper man in playing up their news value.

2. Statistics. Careful analyses of the government census returns should be made, as they appear from time to time. The Health Department, Police Department, Department of Charities, and others, are all gathering data which are useful in a federation office and have news value if presented promptly and properly.

3. Pictures. There are artists in every city who will help if enlisted. An advertisement or poster should have a picture where there is any possible way of using it.

4. Permanent exhibit. Often a permanent exhibit may be set up at some central point, illustrating by charts and models the influence of the churches in the community. Such an exhibit is a source of news; and the papers are glad to tell about it.

5. Church bulletin boards. Too often bulletin boards are entirely neglected or used only indifferently. Properly used they give the impression of life and alertness; and passers-by should get the habit of looking to them for real news.

6. Mailing list. The federation should maintain an up-to-date mailing list of men and women whom it may be important to reach at short notice. In the preparation of letters and literature to be sent to these people, expert help should be invited. Generally speaking, letters, pamphlets, and booklets are subject to very large discount for waste. Analyze your own mail; remember how large a percentage of the material sent to you is never read. Then make it a rule not to issue anything in the way of literature unless the work which that piece of literature is expected to perform has been very thoughtfully analyzed.

7. Conferences. Great industrial corporations make it a point to bring their salesmen together once a year at least for a conference. The speakers at such conferences are not merely the officers of the company, but also men from outside who are recognized as leaders in their respective lines. It will be worth while in any city for the pastors whose churches are represented in the federation to devote a meeting now and then wholly to the subject of publicity. The value of such a conference, addressed by local experts, is twofold. It is stimulating to the men addressed and it enlists the interest of the men who are invited to appear on the program, as it sets them to thinking constructively about the problems of the Church.

## CHAPTER IX

# SECURING AND TRAINING EXECUTIVE SECRETARIES

One of the most impressive proofs of the unfailing vitality of the Church of God is its capacity for fresh and varying manifestations of its life in meeting the successive demands of the social order. The power to put forth new agencies and activities as occasion may require is the token of ability to adjust itself to a changing environment, and so not only to survive but to assume leadership in the creation of a worthier society.

This has been one of the most patent evidences of its efficiency through the centuries. Out of the most depressing conditions it has risen with awareness and urgency to perform its sacred task of arousal and direction at moments of crisis. A score of movements within the Church, such as the reawakening of Europe by the preaching of St. Francis and his followers, the breaking forth of the reformation spirit from England to Italy, the emergence of the Sunday school in answer to a need of British childhood, the creation of the Young Men's Christian Association as a striking adventure of faith, the organization of the great missionary societies in response to the voiceless appeal of the non-Christian world, the young people's movement that has released a flood of life-giving waters for the enrichment of the religious areas, and many other manifestations of the Spirit of God in the Church, culminating in these last days in the various phases of the cooperative movement, testify to this fact.

The most notable expression of this vital force in the Church today is the heightened interest in interdenominational fellowship. The sinful anomaly of competing communions has become an increasing scandal, and filled the hearts of a multitude of the friends of our Lord with disquiet. Sectarian conditions that prevailed uncondemned before the Great War are seen in a lurid and sinister light since that world Gethsemane. The souls of great numbers of Christians are deeply concerned to reduce as far as possible the friction and wastage resulting from the former unrestrained rivalry among religious bodies. Four impressive efforts to achieve a larger measure of unity have taken form in recent times. These are the World Conference on Faith and Order, the American Council for Organic Union, the Federal Council of the Churches of Christ in America, and the Interchurch World Movement. These various plans differ in their specific aims and methods, but they are symptomatic of the longing for closer fellowship which is growing in the Church today, and is destined to become more explicit and compelling in the future.

Closely related in spirit, though quite different in expression, is the movement for local cooperation among the churches in towns, cities, and other communities. Increasingly is it conceded, as stated in the basic declaration of this Convention, that "In any place where two or more Christian churches are located near each other, they ought to be related in some form of council, committee, or federation, for the performance of vital community tasks." In the nature of the case a congregation of a particular faith and order is more intimately related to a neighboring church of different denominational affiliation than it

is to one of its own communion in another community. This principle has not always had recognition. But it is becoming increasingly imperious in its insistence.

### **The Larger Demand for Executive Leadership in the Growing Program of Interdenominationalism**

These recently developed types of interdenominational relationship, and particularly the last, demand an order of executive leadership not hitherto required. The sudden rise and enormous expansion of the Interchurch World Movement have made upon the churches unprecedented demands for leadership for which there could not be any adequate preparation. It has been an emergency, met as fully and competently as circumstances permitted. But in the cases of the local church federations, now coming so rapidly and inevitably into being, there is perceived the outline of a new and permanent vocation. For it is clear that in every forward-looking community there will be required something in the nature of a church federation. The recognition of this necessity as basic already implies the need of such a chosen and trained leadership as will meet the highly specialized requirements of the emerging profession.

No one sensitive to the facts can doubt that it is a new Christian calling that is taking form. It is a vocation demanding unique qualities and a special discipline. It is a new sort of work, with a new technique and a new consciousness. It is different from the ministry, the missionary task, the work of the Y. M. C. A. secretary, or that of the director of religious education or of the social worker. In some regards it is more arduous and difficult

than any of these, chiefly for the reason that it is of such recent origin as to be lacking as yet in those forms of procedure which older vocations have acquired. Perhaps the devotion and prompt adjustment to new situations exhibited so admirably in a host of the war workers furnish a criterion and a starting point for this important work. The increasing standardization of federation programs will facilitate the relation of suitable men to them, and yet the magnitude of the task of securing and suitably training the large number of men needed calls for the cooperation of the strongest and most enthusiastic leaders in the churches and the seminaries in meeting the demand.

The councils and federations of churches now in existence employ about fifty executive secretaries. Other similar organizations are coming into being continually. The demand for additional secretaries is becoming steadily stronger. To find the men who are competent to fill these positions is perhaps the most difficult task in the cooperative movement.

### **Qualities Demanded in the New Christian Calling of Executive Secretaries**

As in the survey of the qualities which ought to characterize the candidate for one of the religious vocations to which reference has been made, it would be easy to arrange a list of requirements which naturally occur to one who is seeking an ideal leader. He should have all the excellences and none of the defects. But these supermen are not often within the reach of our federations, any more than they are available for churches, missionary boards, or Christian Associations. There are certain

irreducible limits of fitness, however, below which no large measure of efficiency is to be expected.

In addition to a convinced and convincing Christian character, and an enthusiastic devotion to the work committed to him, such a person needs the strength and winsomeness of personality which make possible his leadership among the extremely varying types of people with whom he will be obligated to work. He will need executive ability and organizing power far more than in most vocations. He must be an administrator of many and complex affairs, with an unusual degree of business sense in their adjustment.

An important part of the equipment of a successful executive secretary is a certain amount of training in business methods, so that he may be able to secure the largest measure of efficiency from his staff. This is of particular significance in connection with the larger federations. It is important that such an executive should know how to organize an office, how to delegate work to different members of his staff, how to choose wisely his personnel, and how to fix salary and other schedules. His work is somewhat akin to that of a business manager. There are few features of his work more important than the development of office efficiency and economy. Even a proper filing system is not without great importance in the efficiency of an office. These suggestions need not involve an ambitious course in business methods, but some familiarity with that area of administration will prove of value.

He must have the church mind. This does not imply necessarily the training and experience of an ecclesiastic, but it involves familiarity with the problems and vo-

cabulary of local church work, the realm in which most of those with whom he will be associated perform their religious duties as ministers or laymen. For this reason a layman, with no other church training and experience than such as comes in the usual activities of church-membership would be likely to find himself at some disadvantage as compared with one who understood something of the technology of church ministries.

He needs to have the interchurch mind. He will naturally have association with one of the Christian communions, but he must be above the sky line of sectarian prejudice and bias. The incapacity of some men who undertake interdenominational service to rise above the limitations of the sectarian spirit furnishes illustration of a danger against which the executive of a federation must arm himself if his work is not to prove ineffective and frustrate. The illuminating character of the current movements for cooperation already alluded to is certain to prove a stimulating element in his adjustment to the interdenominational attitude. He must be sensitive to the fact that he is not merely the advocate of his own local organization, but as well the interpreter of the cooperative movement, and particularly the federation movement, in its nation-wide form. To that wider manifestation of the interchurch spirit he must bring an unflinching and confident loyalty.

Further, he requires an interclass mind. The churches to which his vocation is related will embrace many sorts of people. It is a rare pastor who can cultivate the same interest in all his people. Some are far more congenial than others. The problem of the federation executive is even more difficult and diverse. Yet his sympathies



must not be relaxed in the face of this broader demand. The pastor is bound to think in terms of his parish. The man of whom we are thinking must graduate his interest and sympathies to the community as a whole. His must be no mere parochial sentiment. Both within and outside of the churches are the folk with whom his interests lie, and only in the attainment of this totality of concern can he prove in the highest degree efficient. Always he keeps in mind the fact that the Church has a unique responsibility, the furnishing of the spiritual ideal and the spiritual dynamic for community undertakings.

Once more, he ought to have an interorganizational mind. In attempting to bring to the wide and intricate needs of his community, large or small, the interest of the churches, and in turn to relate the churches to community ends, he will come into relation with all the groups organized for specific objectives within the wide circle of community welfare, whether civic, social, recreational, or philanthropic. It is some part of his task to know all that is going on at the hands of other organizations than his own in the areas of charity, amusement, and employment. He should understand something of the problems which confront these other organizations, and ascertain in what manner the churches can cooperate with them with the greatest efficiency and economy. Such problems are those of the treatment of dependent classes, like widows and orphans, the problem of modern charity; those connected with the proper service of the boy and girl away from home, the problem of modern recreation and supervision; and the problem of the men and women facing difficult industrial questions, especially that of unemployment. The efficient federation executive should

be able to appreciate the nature of these problems and to cooperate with the agencies which are attempting to solve them. This is as truly a part of the work of the Church as is evangelism or religious education.

These varied forms of acquaintanceship and sympathy do not imply expert knowledge of their technical application. It is not essential that a federation secretary should be the master of all the departments of his organization. In fact it is not possible for him to be. He neither performs nor directs all the work. To attempt to do so would be to defeat its purpose. It is his function rather to select with sympathy and insight the people best fitted to project the federation programs in the various areas of its activity.

If a plan of religious education is to be projected, he need not be the best authority on that theme, but he must be prepared to bring together those who are capable of performing this task, and see to it that they prepare the program and bring it to efficient expression. He may not even know the language of industrial relationships, but he must find those who do know it, and who know the responsibility of the Church as the instrument of spiritual truth by which these relationships are to be made Christian. The same is true of publicity or evangelism, of missions or international relationships. As time goes on the secretary will discover that he has matriculated in a wonderfully stimulating university through his contact with such expert leaders.

A federation executive ought to have a certain degree of platform ability. There will be many occasions on which he will need to interpret his work to public assemblies, and secure their commitment to the programs

of his organization. Yet the value of eloquence is easily overestimated. The ability to tell the story of federation in clear, concise, business-like language is the important thing. The gifts of the preacher will not be a disadvantage, but they are of secondary importance. If he can formulate the plans and execute them, he can usually provide them with some sort of utterance, his own or that of another. He may well recognize the fact that there is a certain discretion in allowing the ministers of his group to do as much as possible of the public speaking in its behalf. The loyalty of the ministers to a secretary is often in proportion to the extent to which he puts them forward on public occasions.

Of even greater importance to the permanent effectiveness of a secretary is such an appreciation of the value and sacredness of his work that he shall think of it less as a job or even a profession, but rather as a vocation, a holy calling, which is not to be given up but held in reverence as a life task. There may be a danger that secretaries will regard their positions as belonging to them by right of occupancy, and outlive their usefulness; but there is even greater danger that they may set too light a value on their work, and permit themselves to relinquish for no sufficient reason a ministry that ought to enrich itself from year to year with added values.

The sort of enthusiasm which comes from the perception of the high calling of the office will carry a sincere and consecrated man over many difficulties. Present perplexities yield to a vision of the dignity and importance of the service he is rendering. Probably there is no calling in which the fine virtues of tact and discretion are more imperative. The secretary must have an infinite

capacity for patience and optimism. Hardest of all to attain, perhaps, is that combination of sensitiveness to counsel and ability to endure the misapprehension and criticism which are inseparable from so conspicuous an office as his. Such a mingling of delicate and fine sympathies with imperviousness to offense is of inestimable importance in this vocation.

Above everything else there must be the recognition of the religious values of the work. It is possible for a secretary to become so absorbed in the social and civic interests of his organization that he fails to perceive that his greatest work is as a spiritual leader in his community, a pastor of pastors, a revealer of the urgency and supremacy of the Kingdom of God. If a high estimate is set upon the qualifications of such a man, it is because of the greatness of the office to which he is chosen. There is no finer challenge to leadership in all the world than that which comes to one selected to be an executive secretary of a council or federation of churches.

### **From What Sources These Executives Are to Be Recruited**

In spite of the length of time during which some of the federations have been in existence, the movement as a whole is of recent origin. Therefore there is no developed technique of secretarial selection. There are three sources from which efforts are usually made to secure secretaries today. First. Most of those engaged in this work were living in the town or city in which the federation was organized. Some minister or layman, usually the former, possessing qualifications for execu-

tive work, was chosen. There is, of course, a distinct advantage in having a man who is acquainted with the place, and is favorably known there. Second. If no such man was available, the federations have sought secretaries from cities in which the work has been carried on for some time; that is, they have looked for a man who knew something of federation work through experience in a place where it has been in operation, though not in official relationship with it. A minister who has served on federation commissions or committees has been in contact with a school of methods thereby. This type of selection is growing in favor. The increase in the number of federations makes more abundant this source of supply. Third. If a committee does not find a secretary either at home or in an organized city, then it must go further afield and choose the man who gives most promise of success.

It is apparent that all these are opportunist plans. The men have been found, but in many cases it required a long search, during which the newly formed federation was threatened with death. The coming of the Interchurch World Movement into the field with its insistent need of a great force of workers in an incalculably short space of time, still further complicated the problem. In spite of the difficulties encountered, there has been accumulated a body of experience and policy on which the newer secretaries can draw for their instruction. In the earlier days, from five to ten years ago, the secretaries had to go into the laboratory and make their own experiments. The newer secretary can profit to a degree by the experiences of these men. Still there is great need of originality and experimentation. The program of the

secretary of a successful federation is still in the making.

It is evident that as yet there is no assured source of supply for the federations that are coming into existence so rapidly. It is within safe limits to say that every new federation organized during the past five years has first called two or three of the best-known secretaries, who have steadfastly refused to change their locality. In some recent instances strong ministers have been selected from cities with flourishing federations. In other cases men trained in federation methods in some associate relation have been chosen. In still other instances, as in the change of pastorates, experienced executives have been called from very important fields to head a federation enterprise which seemed by its promise to justify a change.

But there is needed some more comprehensive and constructive plan than has yet been devised. The fact that a very considerable degree of success has been attained even with the imperfect methods of the past is no argument in favor of their continuance. Undoubtedly it will require some time to perfect a plan of supply that will be adequate to the situation. Probably for some years to come the larger number of executive secretaries will be taken directly from the ministry, as offering the nearest approach to a school of methods. Those who have made a record for efficient service in pastorates will appear to be the most available men. Some will come to the executive work from the Y. M. C. A., particularly those who have had war experience, and originally came from the pastorate.

But as time goes on and the federation movement grows, an increasing number will come from theological

seminaries and divinity schools in which their attention has been called to the opportunities offered by federation work, and some competent instruction has been given in the technique of the new vocation. This makes it imperative that in all forward-looking institutions of this order there shall be recognition of federation activities as among the important callings for men of earnestness and power, and courses and lectureships shall be provided in preparation for this as for the other Christian callings. The attention of all men in the training schools of the churches needs to be called to this field as offering unique advantages to those who possess the requisite abilities and the right spirit.

#### **Methods of Training Which May Be Required, and Which May Meet the Present and Future Demand**

There would seem to be two plans of preparing men for the work of executive administration in local church federations. The first of these has been mentioned, but must be recognized as offering the fairest promise for an adequate force in the future. It is that of technical training in the classroom, under competent instruction. Nearly all the Christian callings are provided with this type of preparatory discipline. In this regard the ministry has the advantage of long history. But the growing provisions made for the education of missionaries, directors of religious education, social service workers, the Y. M. and Y. W. C. A. secretaries, make evident the obligation of the educational institutions to meet the newer needs, and their desire to make proof of their ministries. The disciplines that may well be included in a suitable course of study for this purpose will be considered presently.

The second method that has approved itself in practically every type of professional training is that of some form of apprenticeship in connection with successful organizations of the desired sort. The Jews of the classic period brought this form of training to an efficient level as a supplement to the formal discipline of the synagogue and the schools of the rabbis. To an increasing extent the seminaries and divinity schools have employed the same method, either in connection with their classroom instruction or in a cadetship following it.

There is every reason to encourage this type of training for executive secretaries. In those cases in which no seminary experience is possible, it will prove a helpful, though not wholly adequate, preparation for the work. Where the seminary is located in a city with a strong federation, there will be ample opportunity to supplement the work of the classroom with practical clinic service under the direction of the office force. Furthermore, it would be of great advantage if those who take the courses in the educational institutions could avail themselves of the advantages of an apprenticeship covering several months in some efficient city federation before taking up their professional duties. This plan would offer the double value of training for the future secretary, and very useful service to the federation, either gratis or partly compensated.

### **Training Courses for Executive Secretaries**

In securing data for this section of the report, a considerable body of correspondence has been received from the heads of institutions for the training of Christian



leaders both in the east and west. In most cases the demand for recognition of this new vocation, or at least for an attitude of mind hospitable to it, has been conceded without question, and an earnest desire to cooperate has been manifested.

It is frankly stated in some of these communications that the entire student body in these institutions would be helped by studies that visualize the present condition of Christianity in the United States, particularly the strength and weakness of divided Protestantism. The time has come, it is affirmed, for a requirement in every theological seminary that every graduate shall be familiar not only with the history and polity of his own communion, but in a general way with those of other religious bodies, at least the leading ones. There is needed the development of the interchurch attitude of mind on the part of all who are to be leaders of the churches. It is asserted that this is important both for its own sake in the broadening of the vision and sympathies of ministers and other church workers and as a means of satisfying the growing demands of the laymen who support these institutions for a less denominational and a more efficient type of Christian leadership.

For this reason some of the heads of seminaries desire to incorporate in their curricula, or are already adding, such courses as shall give to all their students an intelligent interest in the present forms of cooperative work, including federation. This sentiment appears to be rather common. The need is felt for a competent knowledge of church federation on the part of all the students, in order that it may be appreciated and aided in their later professional years.

In the discussion of the possibility of providing courses for the training of executive secretaries, there is a variety of opinion. One president says that in the crowded condition of the curriculum it is quite impossible to add any further courses. One writes that in the course in Pastoral Theology there is discussion of church federation as regards the minister's relation to it, but not from the point of view of administrative work. Others say that they would be glad to invite experts to give short courses to such of the student body as might desire specialized instruction in the technique of federation. In some instances brief summer courses are suggested for executive secretaries.

A further step is taken by those among the correspondents who think the time may be at hand for the recognition of the distinct class of leaders called federation secretaries, but incline to the belief that at present perhaps the best training for the men entering this profession is still the seminary course, supplemented by pastoral experience, and as full a measure as possible of federation activity. More definite still is the proposal to organize an elective credit course in the principles and practice of church federation, with special reference to its service to the community. This course should include the best findings of the leaders of the federation movement, and should provide concrete methods of work.

It is felt by several who write that there should be in every seminary a course or more on the relation of religion to the social questions which are so important a part of competent training today. These would include housing, health, education, employment, recreation, and good government. One mentions specifically the relation

of Christianity to childhood, old age, defective, dependent, and delinquent groups, and the immigrant—the six classes of special types of citizenship paralleling the six subjects of vital concern to all citizens. One commentator makes the suggestion that there is needed not only the interdenominational mind, but an interchurch diaconate, following the probable idea that the deacons of the early church were not selected primarily, if at all, to look after the poor, but rather the aliens from other communities, such as the immigrants are today. The food regulations of the Jewish-Christian Church were a part of this function. In other words, they were a sort of immigrant welfare committee.

One of the most expert of this group of educators writes: "Seminaries should certainly include in their curricula courses suitable for the training of federation secretaries. A very large number of the courses in the sort of universities with which most of the seminaries are connected are pertinent to the training of such men. Such are the courses given in the making of surveys relative to church and society, denominational history, and the like. It would not be difficult to make up a group of courses sufficient for an entire year of specialization for men who are working in this field. I would suggest: (a) outline courses dealing with denominational life so as to acquaint the prospective secretary with the points of view and policies of the various denominations with which he must deal; (b) special courses in the history of the federation movement, together with the principles involved; (c) sociological courses, especially those dealing with the rise of cities and rural life, the relations of church and society, the making of surveys, including instruction in

the making of graphs; (d) courses in religious education, with special reference to teacher training. All these courses should be unified around a thesis which the student would write, and in preparation for which he would be introduced into the actual operation of some federation, and work under personal direction."

Another outline includes the topic of evangelism, community, social agencies, civics, penal laws and institutions, religious education, the local church, Christian Americanization, present-day economics, and office administration.

A very valuable comment is provided by an experienced social worker, whose sympathies with the work of federation are evident throughout the discussion. The following points are of special value. After speaking of the problems of modern charity, recreation, supervision, and unemployment, the comment continues: "In order to appreciate the nature of these problems and to cooperate with agencies which are attempting to solve them, the executive secretaries of whom your Commission is thinking should be given, either in their regular educational program or in their special professional training courses dealing (a) with the history of social reform; (b) with the present stage of development of government machinery and of voluntary organizations for attacking these problems; and (c) that considerable body of doctrine which is now generally described by the term 'Case Method of Treating Distress,' which implies first, sufficient knowledge of the sources of the distress; second, resources for adequate and appropriate treatment; and third, personal service. Such training can, of course, be obtained in either of two ways; first, by introducing courses of this kind into the curricula of the professional

schools through which the secretaries pass, and second, by establishing some kind of cooperation with the professional schools of social work (or of civics and philanthropy). I should suppose that for a period, until the number of federations has increased and the supply of secretaries become more sufficient, the resources of the schools of civic and social work might be used. But as soon as possible either the whole or the most important part of this material ought to be embodied in a technical professional course. As to the methods of training, it seems to me that as in the case of the medical student or social worker in training, it is desirable to have, first, such material as is already available for presentation in the classroom so presented; second, to arrange for the student to do what might be called apprenticeship work or practice work under careful supervision; and third, to be given the opportunity of observing different lines of work in cases where it would not be profitable for him to spend time in doing the work himself."

Proof of the fact that such definite courses are already being offered with specific reference to the training of federation secretaries is provided in a communication of which the following is an extract: "You may be interested to learn that we are organizing in the seminary a Department of Home Service, with a view of preparing men for the specialized types of ministry demanded by the multiplication of agencies and the extension of the field of religious work. One of the objects we have in view is the preparation of men for executive work as secretaries of local federations. We are offering in this Department of Home Service courses dealing with social and industrial conditions, and with the principles and

methods of social work, courses on interdenominational movements, the function of the Church in modern democracy, and a course in surveys, statistics, and administration. In this manner men who have been at work in the various fields of home service may come to the seminary for a year of graduate work to fit themselves for larger responsibilities. It may be possible another year to offer a summer course or institute for executive secretaries of federations."

All of those who discuss the problem from the standpoint of educational administration express the view that in addition to classroom instruction, something should be done to provide lectures on the general or specific phases of federation work. These suggestions range all the way from a single lecture, giving a presentation of the facts and methods of federation, to courses of lectures by carefully selected interpreters of the movement, whose work should have a certain continuity from year to year. Such lectures, it is stated, might be given by men expert in the work of federation, or by interdenominational leaders, acquainted with various types of interchurch activity. It is felt that it is of importance to bring before the student body of the seminary men who can present a broad and illuminating view of the demands of the future upon those who are to occupy positions of leadership. Such men will be able to acquaint those going out to be pastors with the principles and methods of cooperative work, so that they may be able to take their part intelligently in such movements. It is even thought by some that successful secretaries should be released by their federations for specific periods of lecture work in the seminaries, to which they are likely increasingly to be invited.

CHAPTER X  
THE CHURCH AND ITS NEW COOPERATIVE  
POWER

By DR. ROBERT E. SPEER

We should not be candid with ourselves if we slipped on without grave reflection into a rosy and optimistic consideration of this subject of cooperation today. There are some very real present difficulties which are confronting us. I do not say that they are graver or more numerous than the difficulties we have confronted before, although there are some who would say that. I do say that if they are graver and more numerous, we have also far richer assets and resources today with which to meet them. But whether they be more numerous and more grave or not, we shall not be wise if we slip past them with closed eyes.

I wish to mention four of them as simply and sympathetically as possible, before going on to the positive and hopeful view.

We are confronted, first of all, by the disappointment of the Interchurch World Movement. Please note I do not now say "the failure of the Interchurch World Movement" nor "the dissatisfaction with the Interchurch World Movement." I say the disappointment of the men and women who have worked in that Movement, and who had hoped, many of them, for what they have not achieved. Their disappointments would be diverse; some of them perhaps would be disappointed at results at which others feel no regret, and vice versa. I imagine

the difficulty here will not be found in the actual grounds of disappointment, but in the attitude of mind which we who are gathered in this room, and many other men and women, take up with regard to them. We need to pray to be saved from the disposition to discover in the mistakes that other people have made the occasion for our disappointment. It will be far better for us not to devolve responsibilities upon others, but to assume the largest possible measure of responsibility each of us for himself; for each one of us to ask, "What might I have said, or refrained from saying? What might I have done, or refrained from doing? What might I have been, or not have been which might have yielded some different result?"

There is a second difficulty in the disposition, widespread today, to detect and dwell upon failures and shortcomings in all movements rather than upon their positive achievements and accomplishments. It is an easy error for us to fall into; whereas, as a matter of fact, we should discover, if we will only be patient and wait, that God has been doing a great deal more than we know, and in the future some of those things that now we most lament, we shall then see the reason for and rejoice over, and discover that even in the midst of our mistakes and apparent failures God was working out something far better than our own original design.

I have always liked a word of Henry W. Grady's in an address which he made to the Literary Societies of the University of Virginia, where he was speaking years ago of a current wave of pessimism that was passing over the land, and added that as for himself he always bet on sunshine in America. That was only a secular way of



saying what Judson said in a Christian way; that our prospects are just as bright as the promises of God, and that no amount of disappointment and difficulties through which we pass have anything whatsoever to do with our purpose, except to constitute to us a challenge to rejoice in these things, and in spite of them to achieve the good and perfect and acceptable will of God.

The third difficulty that we are confronting today is the spirit of peevishness and criticism which is abroad throughout the land, that questions everything, that thinks we are now in an unprecedented era of uncertainty and change, and that everything is elusive and slipping from us.

“Fool! All that is, at all,  
Lasts ever, past recall;  
Earth changes, but thy soul and God stand sure.”

And we must not let ourselves be swept off our feet today by the men who either never read history, or who are perpetually forgetting it. We are not passing any road untrodden by other feet; we are not drinking out of any cup untouched by other lips. Everything that we are experiencing today men passed through before us in times that to them were just as critical and difficult as these. You remember the touch in Mr. Kipling's "Red Dog" where Mowgli goes off to find his friend Kaa, the old python, to ask him what to do in a great emergency in the jungle, and the lad sleeps in the old snake's coils as Kaa thinks back across the decades and the generations and the centuries until he sees in the past the thing that now is. "Ah!" said he, "all that is has already been, and what shall be is only the memory of a for-

gotten year striking backwards." We needn't be a bit afraid because today the things that we confront seem new and strange. If you read McMaster's "History of the American People" or turn back and bathe yourself in the days of the Reformation, or in the days of the barbarian invasion of the Roman Empire, you will realize, if your imagination is alive, that what we are passing through today is only our duplicate of great experiences through which the Fathers passed before us, and passed in faith not having received the promises; God having reserved some better thing for us that they without us might not be made perfect.

There is only one other difficulty of which I would be speaking, and that is this orgy of energism that we are passing through, that bids men everywhere to do something, not to be still and to know; that robs us of the gains, and the absolutely essential gains, only reaped when men sit down deliberately to think out their courses of action before they plunge. We have not taken time enough to put prayer and deep reflection into our plans of Christian activity. I think it was a true criticism that one of our British friends passed just a few months ago when he was here studying our American contemporary religious movements. "Yes," said he in effect, as he went back, "you are painting a very big picture, but I don't think you are mixing brains enough with your paint." And while it was a rather painful criticism, it was just. We need far more grave study, far more deliberate thought, far more penetrating and intelligent setting of our schemes against great backgrounds, than we have ventured as yet to take time for.

I speak of these four difficulties that confront us today

as we face this problem of present cooperation, because every one of them is a difficulty that ought to be turned to a moral and spiritual asset and resource.

And think what we have today to set over against them! We have, first of all, such evidence as the Christian Church has never had in any previous generation that the movement of cooperation is absolutely undefeatable. If we could have killed this cooperative movement we would have done it by our shortcomings during the last five years, and the fact that the movement lives right on, stronger, more vigorous, more powerful today than it has ever been, is convincing evidence that nothing can stay it, or permanently obstruct or overthrow it. We know now beyond any peradventure that we are working with God. It is clear to our minds as noonday that we have discovered one of His great and unmistakable purposes, and that a man who wants a cause—a cause regarding which he need not have any misgiving—can just let his life go with all there is in it into this great cause, assured that he is giving himself to be used by God in working out His unquestionable purpose.

In the second place, we have such evidence as no generation before us has ever had of the necessity of those forms of cooperative action which compel men to approach them jointly. It has been interesting to see the way our Roman Catholic brethren have been led in this matter. We think of them as a great compact body, whereas any of us who have personal friends among them know that they have the same problems of cooperation and coordination to deal with that we have among our Protestant organizations. It is interesting to see how,

under the same pressure that we feel, they are themselves being welded together into new forms of common action. In the May number of *The Catholic World*, which my friend Father Burke of New York edits, there appeared an interesting account of the National Catholic Welfare Council, of which Father Burke is to be the Executive Secretary. This council has its headquarters in Washington, and five district departments, with some of the ablest men in the Roman Catholic Church in America in charge of them—the Department of Education, the Department of Legislation, the Department of Social Activities, the Department of Lay Activities and Movements, and the Department of Publicity. And they put wise men at the head of each one, in an effort to gather up into some kind of a central guidance and cooperative action the forces of this great body which had not been so compactly and unifiedly organized before. They have only seen what we have been seeing a long while; that there are things to be done that cannot be done by anybody, no matter how strong or devoted or purposeful that body may be, unless there is close and united cooperation.

It is just as the late Bishop of London said to my friend Canon Gairdner of Cairo when he went to him years ago at the beginning of the Student Movement in Great Britain and asked whether the Anglican students might, without any feeling of limitation, throw themselves into this common movement for the sake of foreign missions in non-Christian lands. Bishop Creighton told him he might do so without a moment's hesitation, because here was a task too gigantic for any Christian body, so gigantic not only in its geographical extent but in what it contemplated, that it would be preposterous for any

Christian body to think that that task could fall to it alone.

We are feeling such facts pressing down upon us to-day. We cannot evade them. We cannot conceal them. They are the simple pressure of the facts of the order that we are living in. There are certain great tasks that we of all Christian bodies, have got to look at with a common eye, and measure the obligation of with a common conscience.

(1) There are great activities of common propaganda, lying behind these tasks which can never be at their maximum in any body till they have behind them in every body the momentum and the pressure of the whole common Christian tide. There are no reasons why a Presbyterian should make Jesus Christ known in Central Africa that are not equally valid for a Methodist or a Congregationalist; and those reasons become more valid on the Presbyterian conscience as they become backed by the whole mighty impulse of the common Christian conviction.

There are tasks of interpretative publicity which we have only begun to touch in America. We have been doing things so in the big, and without regard to the quality, that one of the most difficult and urgent tasks of all we have hardly undertaken at all, and we can never undertake it until we undertake it with some sort of a common consciousness. Mr. Basil Matthews has been set aside for it in Great Britain, and the product shows itself in all kinds of unostentatious ways. You will find it in the last issue of our *American Review of Reviews*—a long summary of an article of his dealing with interracial

relations. They have set Mr. Matthews aside with no tags, because he had the brains and the vigor for his task, as a sort of public interpreter of religious movements and religious necessities for all the Christian agencies of Great Britain. We are beginning to face now, and to feel deeply, our need of just such service as this here in our own land.

(2) There is also our need of presenting the call for life for the Church at home and abroad. We have broken down pitifully over it; I think hardly anywhere did we miss our chance more pitifully in the war than here. I do not think there was a greater opportunity in our generation than that opportunity—in the camps overseas, and in the S. A. T. C. here in America just when it was breaking up. We will never meet, most of us, I think, another psychological situation such as that which prevailed in our colleges and universities in two periods—the week we went into the war, and the week when the S. A. T. C. was being dissolved. I spent those periods in Yale and Princeton universities, and although I have been working in the colleges for thirty years, I never saw anything to surpass the responsiveness of mind, the tremulousness of spirit, the uncertainty, and the manifest eagerness for the light of the great call. And in part because we were not prepared to speak to them with a voice that would have been compelling, that opportunity slipped by, and we shall miss out of the ranks of Christian leadership in America and abroad for the next generation scores and scores of the best lives in this land, that we might have enrolled if we had been prepared to deal cooperatively, which was the only way in

which the churches could effectively deal, with that great opportunity and obligation.

(3) Here is our evangelistic opportunity that lies ahead of us. I believe one of the greatest days that the Church has ever known in America is to come when what Bishop Henderson and Dr. Goodall are working for is at last realized, and we can bring the whole evangelical force of the United States into operation simultaneously in one great evangelistic endeavor throughout the land. Timid men who have shrunk always from this work will be lifted into new courage. We shall have what we had in the war—the impulse, the power, the propulsion of the whole company moving together, the brave men carrying the weak and the hesitant along with them; and there will be such a harvesting in that day as we have never known in the whole history of Christianity.

(4) And there is also the task of bringing Christian principles to bear upon the national and the international life of the world today. It is ludicrous to think of any one denomination essaying that task, setting itself up as the medium of Christianity by which that task is to be done. It is a corporate task; it can only be essayed by great bodies of men who go at it corporately, as in the body of Christ against the great body of sin and death that there is in the world. I say, in the second place, that the pressure of the actual collective needs of the day that we are living in puts us in a position for corporate and cooperative action such as we have not known before.

And, once more, we have the immeasurable asset of the acquaintanceship and the confidence and the affection of

groups like this here in this room, of the far larger groups of whom we are representative, of the men and women in all the Christian communions of this land whom the movements of the last generation have taught to know one another, and to trust one another, and to love one another.

We little realize how much we have got in this. In the old days the land was great, the people were scattered, and each little group was about its own business, and men did not feel the pressure of the great collective dangers and the common hopes as we feel it now; but here we are, and we know how many more we could add to this company, men and women who love one another with a love that many waters cannot quench, and that is stronger than death, and who mean to love this way even those who still keep them out or would keep them out of their fellowship.

I like the lines of Edwin Markham, and I apply them modified often to a good man I know in a different communion who reprobates me:

“He drew a circle that shut me out,  
Unsound, heretic, thing to flout!  
But Love and I had the wit to win,  
We drew a circle that took him in.”

We set out into a new day with this tremendous asset of confidence and love and common purpose.

Now I know very well that today there are those who would qualify this enumeration of our assets. They say we came out of the war with a recrudescence of the denominational spirit and a stiffening of the denominational



conscience, and there can be no question, I think, that we did. There are a great many who find in that fact a warning and an occasion of misgiving, and who fear that we are going to have trouble just because of this in the years that lie ahead. But I think their fear rests on a misleading and incorrect analysis of the situation.

What have been the causes that have led to this strengthening of the denominational conviction and conscience? I think the moment you stop carefully to single them out, every one of them turns into a ground of fresh confidence and hope. The first of them was dissatisfaction with the undenominational expression of the Christian religion, which it was proposed by some to offer in the name of the Church, and in lieu of the Church, to the men in the army and the navy. Now, there may have been a good deal that was inadequate in our conceptions of Christianity. For a long time many of us may have been willing to recognize some undenominational expression of Christianity as sufficient, but we came to a sudden awakening in the war. It was realized then that no undenominational expression of Christianity conserves the indispensable values. It does not conserve the church consciousness. I believe in the Holy Catholic Church, and great bodies of men and women throughout Christendom believe in the Holy Catholic Church, and they believe in it as something more than fortuitous assemblies of voluntary individuals; they believe in it as a continuing corporate reality into which we were baptized, that was before we came, that will be when we are gone. The Church awoke again to that priceless inheritance of the consciousness of the continuing Church Catholic, the value of its sacraments, the indispensable need of its doc-

trinal bases. And in part this revival of denominationalism which we are witnessing today is simply due to a clarifying of men's visions with regard to great spiritual values that must be kept and carried on, to be made the treasure of our common inheritance in the days to come.

A second reason was the reaction from the inevitable waste and inefficiency of the war. The conduct of the war has been constantly pointed out to the Church as though it were a reproach to the Church—"See how masterfully and efficiently nations do these things when they put their hands to them." Every man who saw the war face to face gained exactly the opposite impression. War is always of necessity and in its nature wasteful and inefficient. I have two friends who are members of one of the best known banking houses in America. Both of them were in Paris during the war in important service for the nation. They came back, both of them having seen the inside as very few men saw it, and their dominant impressions were of the waste and inefficiency of all efforts on that scale which have to neglect the absolutely indispensable element of time.

Christian men reacted from all that. The Christian spirit of frugality, of honesty, of the homespun handling of trusts that cost blood—for that is what all money is; just blood stamped into coin and printed on paper and sold in bonds—the Christian conscience reacted from all that colossal waste and inefficiency, and it reacted in the mood of decentralization, and of distrusting the collective world-wide scales of operation. Denominational revival has been in part simply the will of men to see that things are economically and carefully and democratically done.

In the third place, there was a reaction and a deep fear

against any super-leadership. I know how many times in Christian assemblies General Foch has been held up before us, and a small board of allied strategy behind him. Rightly or wrongly the denominations want none of it. They do not have any too much confidence in boards of any kind. They know it was not General Foch; it was the great Force behind him, which, with or without him, would have achieved the result, and did achieve the result. Some believe that there are no men on earth capable of handling any bigger tasks than we have got, and that our only hope is to break the tasks up and get them allotted to little groups who will put conscience and ability equivalent to the tasks allotted to them into their doing.

There is an old saying of a monk of the Twelfth Century that the day of the Son is passing, but that the day of the Spirit is coming. And like most statements, whether in politics or theology, it is right in its positive and wrong in its negative. The day of the Son is not passing, but the day of the Spirit is coming. He meant, I think, that the time when individual leaders were equal to the tasks of humanity was gone; but that there had to be a collective leadership, when the Spirit, diffused through men and women everywhere, would lead them by a common impulse to do what no individual ever would be equal to do in leading them as their one human leader. It was in part fear of the human super-leader that led to this denominational reaction!

And I will tell you a fourth cause of it, and we need to take it home with us: It was the dread that institutions and agencies can become so big as to make themselves super-moral. That was exactly what we fought against in the war. We saw a nation that at last became

so great that it thought it stood above the moral law ; but that weakness was not confined to Germany. We, too, saw things done that the moral law did not sanction; and right here in the midst of us now, and all over the land there is the danger that movements may become so big, so self-confident, so autocratic, that they exempt themselves from the operation of moral scruples and veracities that are meant to lie on all human life, individual and organized.

And one other reason for this denominational revival, I think, has been the reaction from the pressure and the domination and the mob action of war times. Men want to breathe a spirit of freedom; they want to move in liberty; they do not want to feel the shackles and the restraints upon them. There is danger that they may react too far, but it is a wholesome thing when a church and great groups of churches do not want to feel upon them any bonds, except the bonds of Him whose slavery is perfect freedom.

I think when one stops to analyze this undoubted denominational revival, he finds the secrets of it to be such as to make him rejoice; for what are they but the effort to conserve great and indispensable values that the whole body needs, which we are going to bring as our common treasure into that city of which the Lamb is the light, and to which men and nations bring nothing unclean, or unwholesome, or false, but all their glory and their honor and their wealth.

And so as we stand here at the first session of this Convention, looking out over these great problems that are confronting us, it is with hearts full of fresh confidence and of hope and of desire. And I would say in

closing just two or three things that will be well for us to keep in mind as we go on, if we want to make sure that we take no backward steps, or that we throw in no unnecessary difficulties to our further progress. First of all, we have to remember that cooperation is going to cost a great deal more than staying apart. Everything that is worth while has its price, and cooperation is going to have a very high price. I ventured to say to our Presbyterian General Assembly that if they were distressed with the Interchurch World Movement because it had unhappily and unwisely let them in for a very much larger sum of money than they had anticipated, just let them take it to their soul that money was a far cheaper price than they were going to have to pay for some of the other things they believed in. They believed in organic church unity. Let anybody try to realize it, and he will recognize what costs he has to pay. Ten million dollars is a small thing in comparison with the price that church unity is going to cost. And if you and I really believe in cooperation we must be prepared to pay the price for it.

And let me add, we haven't any right to talk secession, by the way. Again and again these last few years I have heard men say when we get together in these movements, "Well, now, if you don't do this, why, I don't feel that I can go on in it." This will not do. We have to believe in the principle of unity greatly enough to enable us to endure all these disagreements. We are in on this thing now, and no man of us has any right to say, when something comes up that he has not prepared himself for or that he does not like, "I think I will have to draw out now." There is no drawing out of unity. I believe in

the family of Christ as an indissoluble sacramental reality. And I think once we set out on this path in which our footprints have been planted now we are bound together in Christ forever, and we are to allow nothing whatsoever to separate us.

In the second place, let us have done completely with discussing other people's motives, or the grounds of their action. Have done with that, absolutely! We will have all we can do to keep our own clean, and pure, and straight. If we will just subject all our own to the ideal of the cross, we shall have no time left for scrutinizing those of other men. I took home the other day to myself the Christian application of what the Speaker of the British House of Commons said when some of the members were criticizing Poland and their fellow-members in the League of Nations; and it seemed very likely that they would begin to criticize some who ought to be in the League of Nations, but were not. When the debate was getting warm, it was settled with this decision:

"The proposal which is made is that we are to discuss in this House the motives of members of the League. I must say that appalls me. I think we would be going entirely outside the functions of this House, and so far from leading to any friendly feeling between ourselves and the other signatories of the League, that there would be, it appears to me, very grave danger of raising a good deal of animosity. Leave Poland aside for one moment, and suppose we began to criticize the United States of America, which does not for the moment happen to be a member of the League of Nations, but which may well be some day. Is that likely to lead to any beneficial result? I cannot myself help but solemnly impose upon

this House the view that the less we criticize or seek to interfere with the motives which govern the conduct of other states, the more likely are we to arrive at and remain in friendly relations with them. For that reason, therefore, I would ask the House most solemnly to be very cautious, indeed, of how they take their stand upon this new development of our foreign relations. The honorable members of course, are fully entitled to say anything they please in regard to His Majesty's Government. But I cannot help thinking that a good deal of reticence should be exercised in regard to other countries, even if they happen to be signatories of the League."

We shall make a great deal more rapid headway if we just trust every one of us his brother, and credit every one of us his brother with as high a motive as we would like to conceive that we ourselves are obeying.

And, last of all, my friends, let us remember, and thank God, that this movement wasn't born with us, and it is not going to die with us. I have had a new understanding the last few weeks of what the backgrounds are. There is a little committee of the Committee on the War and the Religious Outlook that is studying the whole subject of cooperation and unity in the light of the war. It has no affiliations; it is absolutely independent; it is going to say what it believes, and some of the things it will say will have edges. It has been looking back over our history to the beginning, and some of the most competent scholars in America are doing that background work. The thing that amazed us all was how much there was in those generations at the beginning which we think we discovered or began today. Last night I took down and read over an old book that I got from my father's

library. My father was no theologian. He was a lawyer who read theology as a side interest, but he had one set of shelves full of the best theological books of his time. This one was John M. Mason's book on "The Church of God." There isn't a voice speaking today braver, more prophetic than that voice of John M. Mason, seventy years ago, holding up before men's eyes the vision of one united Catholic Church of Jesus Christ.

It is not a new dream; it is a dream that comes down to us not across a hundred years alone. The most touching scene at the General Assembly in Philadelphia was when they wheeled old Dr. Roberts in his invalid chair upon the platform, for what I suppose was to be his last word to the Church that he loved with all his soul, and served with his full strength all his days. And his last word was just a word about the interest that always had been deepest in his soul—his interest in the unity of the Christian Church, and he closed with the words from the great prayer of our Lord, "That they all may be one," and then he repeated them, the old voice that used to ring in such trumpet tones over the Assembly now broken and dying away, "That they all may be one." And then once more in a voice that had fallen to a whisper, but a whisper that could be heard in the silence even of that great hall, "That they all may be one."

But I tell you, my friends, it is no fading voice that is making that prayer; it is the voice of one who made it first, quietly and simply in the midst of a little group of His friends, but who is making it today with clearer tones than ever before, and who will make it tomorrow in clearer tones still, till at last it is fulfilled, and He sees the desire of His soul and is satisfied.



## CHAPTER XI

# THE SPIRITUAL BASIS FOR THE UNITY OF THE CHURCHES

By REV. M. ASHBY JONES, D.D.

It is significant that Jesus left no model creed for the Church. It is equally significant that He did leave a model prayer. The significance is to be found in the fact that prayer after all is the essence of religious life. In its address it reveals the God of one's religion, and in its petition the dominant desire of one's heart. In my search for the spiritual unity of Christendom today, I find that all churches with their varying creeds, politics, and rituals, unite in this model prayer. In that prayer is expressed their faith in the same God, the God revealed by and in Jesus—the Father of Jesus. Here also they are making the same petition, Thy Kingdom come on the earth.

I insist that wherever this is a sincere prayer it is the revelation of a spiritual seed concept which will inevitably produce a harvest of spiritual unity. Because if there were just one petitioner in all the world, he expresses in that prayer the conscious ideal of God as the Father of all men. He voices in that pregnant possessive pronoun "our" the ideal of an ever-widening consciousness, whose sympathy must one day include within its circumference all the children of men. It is out of this consciousness of kinship to God and men that his petition grows, Thy Kingdom come. So here is to be found a unity of purpose growing out of a oneness of consciousness. The

purpose of the Church, then, is to bring forward the day when the will of the Father shall find expression in the wills of all His children on the earth.

If this is true, then no matter how we may differ otherwise in defining the Church, we must agree that the "Church" represents an instrument for the accomplishment of an ideal other than itself—that it is a means and not an end within itself. So it must not be the purpose of the Church to make itself regnant in the wills of men, but its sole purpose must be to bring the wills of all men into submission to the Kingdom of Heaven. While we will discover many differences in definition and method, can it not be said that the essential purpose of all the Churches is the same, to bring the Kingdom of Heaven on earth?

And now I am wondering how much of an agreement we could find as to the nature of the Kingdom of Heaven itself. I would not be dogmatic. Let me simply strive to make some helpful contribution by suggesting what seems to me to be some essential principles of the Christ Kingdom. I need only remind you that this coming of the Kingdom was the constant theme of the preaching of Jesus. In His Kingdom ministry for the welfare of man is to be the highest and holiest service. Here Jesus seems to say that the supreme value in all the universe is a man, and the highest and holiest service that can be rendered is to help a man fulfil the divine purpose of his creation. Only as we keep this ideal steadily before us can we rightly coordinate all other values in the world.

It is from this standpoint alone that we can understand Jesus' references to *wealth*. Seeking to express this supreme value of humanity, he strives first one way

and then another to show that nothing else in the world is so important. Thus he raises the question, what shall a man give in exchange for his life? He does not condemn wealth in itself, but only when wealth becomes the purchase price of a person. Then he throws down the gauntlet to the whole material universe in the challenge, "what shall it profit a man to gain the whole world, and lose his own life?" Just here I am convinced that the Church must make a reinterpretation of its mission in terms of this supreme value that Jesus places upon the worth of a *man*. It must learn to preach, unconscious of its own safety, the gospel that to gain the whole world will not compensate for the hurt or debasement of one personality. There is no reason why this gospel should be misunderstood, either as an impractical fanaticism, which condemns the acquisition of wealth, nor as a partisan prejudice in favor of any class. But we should unite in a declaration so clear that he who runs may read, that our war is not against wealth itself, but only and always upon that form of wealth which is the purchase price of human opportunity and human happiness. All men must be made to understand that the Church stands not for the sacredness of property but first for the sacredness of a person, and that property has no value or rights save as it ministers to human welfare and human happiness.

It is from this standpoint also, that Jesus talks about *organized religion*, with its ordinances and observances. When he is saying that the Sabbath was made for man, and not man for the Sabbath, he is saying that religion is made for man, and not man for religion. Only as religion with its sacred days, its creeds, or ordinances, contributes to the welfare of a man has it value.

It seems to me that the supreme need of the hour is that the Church should lose its self-consciousness—yes, even lose that consciousness of its own importance, which so often finds expression in an acute sensitiveness to its own dignity, order, and regularity. At whatever cost, the Church must make it clear to all men that as an institution it is not in the world to be served, but that it is here only for the service of human needs the world round. We must establish once again in terms of the teaching of Jesus the relative value of a church altar and the welfare of a man. No altar must stand between two men. If one is before the altar with ready sacrifice and remembers his failure of obligation to a brother, let him leave the altar and right the wrong. For the human heart is the altar on which we make our most acceptable sacrifices. Our sacred days and ordinances, must find their rightful place in the Christ scheme. They must be made to serve, and not to be served. They must be subordinated to the supreme task of human redemption, else we shall degenerate into the miserable business of the “tithe mint and anise and cummin” while we neglect justice, mercy, faith.

I am profoundly convinced we need an added emphasis in our interpretation of Calvary. Jesus on a cross does indeed proclaim that man is lost. But we must not stop there. It proclaims that the loss of a *man* is in the sight of God the greatest loss in the universe, because he is the greatest value in the universe. So great is that value that the God-man was willing to die to redeem him.

Now let us ask what is this value which Jesus sees in a man. Turn to his teaching concerning the Kingdom and you will find that it is a *social value*. It is always a

value expressed in terms of a man's relations to other men. Even obligations to God are identified as obligations to men. If you owe anything to God pay it to a man. If you fail to minister unto the needs of men, He counts it as a failure to serve Him. In a word, the character of a man is tested by the measure in which he fulfils his relations to his fellowmen.

A study of this teaching of Jesus' shows it to be not only reasonable but inevitable. Try as you may, you will find it impossible to state the worth of a man in any other terms than those of his *relations* to other men. Indeed it is well-nigh impossible to speak of him at all save in terms which state or imply human relations. No definition of a man which does not at least imply the existence of another person has any significance whatever. A man absolutely alone and unrelated to any other person in the universe, is unthinkable. He lives in our thought as father, son, neighbor, citizen, debtor, or creditor, and his personality grows as these relationships multiply. And according as he fulfils or fails to fulfil the obligations which accompany these relations, we rightly appraise his value. *The distinction between private and social virtues* is a fictitious one. In their last analysis, all virtues are social. They imply either the fulfilment or the desire to fulfil some duty to another. Obedience, justice, honesty, courtesy, kindness, love, would have no meaning save for the thought of more than one person. So every incomplete man is *incomplete socially*. He has failed properly to relate himself to other men. Every sin is a social sin; the failure to meet an obligation to another. That lost man we are seeking is lost to society, to the family, to the community, to the

state. So the mission of Jesus and the work of the Church are identical. The task, in its last analysis, is one of adjustment. The incomplete man is to be completed by properly relating him to other men. He cannot live to himself, for that would mean that he must die to his real self. Indeed to the extent that he lives alone he fails in being a man. Alone he is but a prophecy which must be fulfilled in others. He must find himself in others. His destiny is social. He is predestined to be conformed unto the image of the Son of Man, who throbbled with the consciousness of universal brotherhood.

Thus the ideal of the Kingdom becomes the task of the Church. To save men we are to save them in their relationship to one another. In some way we are to turn competitors in business, employers and employes, rich and poor, Gentile and Jew, black and white, into brothers. Run the whole gamut of conflicting interests where men seek to hurt one another in pursuit of selfish impulses, and no plan of enlightened selfishness, and no form of political freedom, whether democracy or educated anarchy, can ever bring a utopian peace out of war. There is but one keynote to harmonize the discords of the race—one hope for the redemption of broken relations; that is the universal consciousness of kinship—the universal love of brotherhood.

But how shall a man be brought into the right relation with his fellows? Jesus' first anxiety seemed ever to be to arouse a man to a *consciousness* of his *own worth*. No man ever had such faith in the possibility of human life, and no one ever strove so earnestly to elicit that same faith in men. The man must believe in himself. To prove the academic theory of the brotherhood of man,

is not sufficient. The task is not to prove something, but to create something. To create the consciousness of who he is, and thus of what he may become. That was a tremendous figure of speech which Jesus used in his conversation with Nicodemus that night. Before you can enter this ideal social state, this Kingdom of Heaven, "ye must be born anew." There is life before birth, but no conscious life. So there is brotherhood before there is consciousness of this relation. Think of a man who has all his life viewed other men as employes, hands, customers, or voters, and has dealt with them from this standpoint. Now through some experience, I care not what it is, they come to live in his consciousness as brothers. There is no other phrase which will express this experience, but that he has been born again. He is a new creation and has entered into a new world. For we must emphasize it until it becomes an axiom of our reasoning, that man lives where he thinks. He is what he thinks. His world is circled by the circumference of his consciousness. To him all that is without is as if it were not. Only that which is within is real. The problem then is not one of transportation, but of transformation. To carry a man from some East Side to a Fifth Avenue, or from an earth to a heaven beyond the stars is of little value. If you haven't changed the man within, you haven't changed the man. It is what is within, and not what is without that really counts. He is to be made conscious of his brotherhood. This and this alone is properly to relate him to the world of men. This is to enter the Kingdom, and to do this, in some way, he must get born again.

Now I must hasten to ask this final question. How

can that be done? How has it ever been done? Is it not of supreme significance that the one man in all the world who was most sure of His sonship to God, was most completely filled with the consciousness of His brotherhood to man. I raise the question in all reverence, could Jesus have ever played that splendid part of big brother to the human race unless He had come into this world throbbing with the consciousness that He was the Son of the God who was the Father of the race? In a word, consciousness of brotherhood is only born out of the consciousness of sonship. There can be no sense of kinship to man until there is a sense of kinship to God.

Who am I? is the most important question that I can ask myself. According to my definition of my own personality will depend my definition of your personality. Yes, not until I myself have learned to look upward with the prayer in my heart "Our Father" can I learn to look round about me in that ever-widening circle of sympathy which shall include all men in my consciousness of human kinship.

And then comes the other question. How shall men come to know God as Father? And that question provokes the other question, how have men in the past come to know God in this blessed relationship? They found it out from that same Jesus. He revealed it. He came into the world with the radiant light of love in His eyes, with a healing tenderness of touch, with the melody of a mother's lullaby in His voice, and lived His brotherhood into the lives of men. And then He looked up with the words "Our Father" and men read in the face of the Son the love of the Father.

Now I have no procrustean program for you represen-



tatives of the churches of Jesus, but I do bring you this principle. In some way, at any cost, the Church must live its sonship into the lives of men. The Church must incarnate the sonship of God by personifying in its own life its brotherhood to the human race. All its programs, propaganda, orders and ordinances must yield to its supreme purpose to express the love of a brother to even the least of all its brethren. With the picture of Europe traced in tears and blood by Dr. Brown but last night, contrasted with the picture of our own beloved America hardened into metallic lines by the material influences which are paralyzing our sympathies, the Church of Jesus Christ must cease discussing divisive differences of orders and ordinances and concentrate every effort of power into loving a world into brotherhood. We must convince a world of our sonship to God before we can convince men of their brotherhood to one another. For,

“He’s true to God, who’s true to man. Where’er a wrong  
is done  
To the humblest or the weakest, ’neath the all-beholding  
sun,  
That wrong is done to you and me, and he’s a slave most  
base  
Whose sense of right is for himself and not the human  
race.”

## APPENDIX

### LIST AND MEMBERSHIP OF THE CONVENTION COMMISSIONS

The foregoing reports were prepared by nine Commissions having a total membership of nearly two hundred.

The Commissions were strongly urged to keep constantly in mind that the reports were to be of such a character as to be of immediate and permanent value to the committees undertaking various forms of interchurch work, giving particular attention to cities and towns. These reports are now printed as a textbook, taking the place of the "Manual of Interchurch Work" that has been of such great value.

An all day meeting of members from the Commissions was held at the Pennsylvania Hotel, New York City, February 12, 1920. Each Chairman outlined the plan of his report, which was then carefully discussed, revised, and properly related to the other reports. An Executive Committee was appointed from each Commission.

The following schedule of time for the preparation of the report was adopted:

1. First rough draft to be ready by March 10th to be submitted to all members.
2. Returned to the Executive Committee for editing by March 20th.
3. Corrected copies to be sent to all members and special experts, if so desired, by April 15th.
4. Returned by April 25th.

5. Final copy to be sent to Mr. Guild by May 5th.
6. Preliminary copies to be printed and mailed to delegates May 20th.

Each Commission was given twenty-five to forty minutes at the Convention to accent the major items and principles of its report. This was followed by an hour of actual discussion by the delegates upon the salient features. The discussion was guided by a Business Committee appointed in advance. After the discussion the reports were returned to the Executive Committees of the Commissions for final revision and then to the joint committee of chairmen and secretaries for approval and publication.

### COMMISSION I

## Principles and Methods of Organization of Interchurch Work

DIFFENDORFER, REV. RALPH E., <i>Chairman</i> .....	New York City Director Home Survey of the Interchurch World Movement
ZAHNISER, REV. CHARLES R., <i>Secretary</i> .....	Pittsburgh, Pa. Executive Secretary Pittsburgh Council of Churches of Christ
ALEXANDER, REV. WILL W.....	Atlanta, Ga. Southwestern Regional Director of the Interchurch World Movement
BENNETT, MRS. FRED S.....	New York City President Women's Board of Home Missions
BITTING, REV. WILLIAM C.....	St. Louis, Mo. Pastor Second Baptist Church
BRUNNER, REV. EDMUND DE S.....	New York City Director Rural Survey of the Interchurch World Movement
CALHOUN, C. K.....	New York City The International Committee of Young Men's Chris- tian Associations.

242 COMMUNITY PROGRAMS FOR CHURCHES

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Pastor The United Church
- FRANCIS, REV. JAMES A.....Los Angeles, Cal.  
Pastor First Baptist Church
- GARNER, REV. A. C.....Washington, D. C.
- GLEISS, REV. H. C.....Detroit, Mich.  
Superintendent Detroit Baptist Union
- GOODCHILD, MRS. FRANK M.....New York City
- HEAD, MISS MABEL.....New York City  
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Young Women's Christian Association
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- HOAG, CHESTER R.....Newark, N. J.  
President Newark Federation of Churches
- HOLMQUIST, MISS LOUISE.....New York City  
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Young Women's Christian Association
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Associate President of the United Society of Chris-  
tian Endeavor
- PONTIUS, JOHN.....Columbus, Ohio  
General Secretary Young Men's Christian Association
- RICE, REV. PERRY J.....Chicago, Ill.  
Extension Secretary of the Disciples Church
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Executive Secretary Massachusetts Federation of  
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- ROYSTER, WILLIAM S.....Norfolk, Va.  
President Norfolk Federation of Churches
- STOLL, C. C.....Louisville, Ky.
- TAYLOR, REV. ALVA.....Columbia, Mo.  
Professor of Sociology in the Bible College of  
Missouri
- TYLER, REV. SAMUEL.....Rochester, N. Y.  
Rector St. Luke's Church
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Dean Southern Association College
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Rector St. Mark's Protestant Episcopal Church

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## Survey, Program, and Comity

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Eighth United Presbyterian Church, President Pitts-  
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Christian Temple
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General Secretary Home Missions Council
- BARNES, MRS. LEMUEL C.....New York City  
President Neighbors' League of America
- BLANCHARD, REV. FERDINAND Q.....Cleveland, Ohio  
Euclid Avenue Congregational Church
- BURNHAM, REV. F. W.....Cincinnati, Ohio  
President American Christian Missionary Society
- BOYD, MRS. WILLIAM S.....Philadelphia, Pa.  
President Federation of Woman's Boards of  
Foreign Missions
- CAUSEY, JAMES H.....Denver, Colo.
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W. B. Davis Company
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Smithfield Street Methodist Episcopal Church
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- SHRIVER, DR. W. P.....New York City  
Director of City and Immigrant Work, Presbyterian  
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Missions Council

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The International Committee of Young Men's Chris-  
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